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N.P. SERIES 3

RATI-SASTRAM.

OR

The Hindu System of Sexual Science.

(WITH TEXT IN DEVANAGRI.)

TRANSLATED FROM ORIGINAL TEXT.

BY

ABINASH CHANDRA GHOSE, B. A.,

With the aid of several Oriental Scholars.

Sri Krishna Museum
Acc. No. 2765
Date 4/4/16
Kurukshetra

NAG PUBLISHERS

8-A/U.A-3, JAWAHARNAGAR, DELHI-110007

NAG PUBLISHERS

8-A/U.A-3. JAWAHAR NAGAR, DELHI-110007

JALALPURMAFI (CHUNAR), MIRZAPUR (U.P.)

306.77
GHR

1977

PRICE Rs. 20.00

PUBLISHED BY NAG SHARAN SINGH FOR NAG PUBLISHERS 8-A/U.A-3, JAWAHAR NAGAR, DELHI-110007

PRINTED BY A.K PROCESS AT DELUX OFFSET PRINTERS, OLD ROHTAK RD., DELHI.

PREFACE TO THE 1st EDITION.

Hindu writers of the age, when the Pouranic ideas had taken a deep hold into the minds of the people, generally with a view to instruct them on any social topic of great utility, began their discourse on any subject inviting attention in a form which they thought most convenient for the purpose and intelligible to all, and this form was the introduction of a God and Goddess into whose mouths were put questions and answers in a way which well simplified the subject, and brought it within easy comprehension of the people whose general education is limited and for whom it was intended. Such method adopted by the writers was well suited to the popular bent of the age.

Gouri and *Siva* are but the embodiments of God or parts of Himself. In them God's feminine modesty, meekness, humility, affections, beauty, love and favour to His disciples, and to those who are seekers after His path, and on the other hand His creative and preserving energy, His stern, and at the same time, His merciful aspects as the great Ruler of the universe, His frowning wrath on the transgressors and of His laws, His other masculine features are pre-eminently united. This union of the masculine with the feminine features of God in the emblems of a God and a Goddess—which express merely the duality of existence as evolved from the One Supreme Being, is rendered explicit in the divine forms of Siva and Durga, being the incarnations of the creative and reproductive energies. The duality of existence in the forms of *Purusa* and *Prakrity*—Brahma and the

inexpressible, unapproachable and unintelligible Maya* of the Vedantists, like the power concentrated in a focus, and emitting or diffusing from it in several directions—is merged into *Unity* or *oneness* of existence, when after cycles of long ages, the Great intelligence attracts within Himself. His own self energy diffused in nature *i. e.* in creation and the creative process thus resting for a period from the creative state which the sages sing as the annihilation or destruction of everything. This concentration of energy visible in Nature and in the individual soul is termed the slumbering (unconscious) state of Brahma when creation is at a period of cessation, and after long ages when Brahma awakes from that previous state like that of trance. He becomes conscious, and the world is evolved and individual consciousness springs up at His will.

The waking state of Brahma is his creative state through His great power. Brahma and Maya (the illusory power) are as inseparable as fire and its burning power, as man and his strength, but at the same time they are separable in thought, being two distinct things, for man is not himself strength, he possesses strength or the strength is within him ; on the other hand it can not be a distinct entity separable from himself. Similarly, Brahma (The creator of this universe and all living souls)

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* Maya creates delusion in the minds of all, which delusion has charming, attractive and illusive effects (influence) on the mind of man by which he is led to love and have affections, attachment, endearment for his home, family, kindred nay, for the world and life itself. Our love of life is never extinguished and it never forsakes us.

and His power the great Intelligence (great God) evolving from him by force of repulsion from Him (Brahma) that is unqualified and unknowable. are one and identical and at the same time distinct and separable in thought. This is the nature of Maya, being the influence of Brahma in His walking state and emanant form of Him. There is only this difference between God and Maya that the latter is under the control of God who by His transcendent and unique influence reigns supreme over His creatures and everything, for it is said मायाविश्वं वशीकृत्य ईश्वरः सर्व्वतो महान् God is great of all for His having controlled Maya (universe) or elsewhere in the "श्वेताश्वतरोपनिषत्" अणोरणीयान् महतो महीयान् which means "He is smallest of the small and greatest of the great." Individual souls are subject to Maya and by the influence or through the agency of Maya, God governs the world. No individual soul can get redemption from the bondage of Maya until it shall have qualified itself to attract the mercy of God. Without God's mercy no one can be redeemed from the bondage of desires by which he is tied unto the world.

Nothing has been said so long as to the utility of the "Rati-Sastra." But it would be impossible to deal more prominently on the various features of the Sastra within the small compass of a preface as this, than by stating broadly in what points its importance lies, which seems most probably to consist in this, that as the progress of the world depends upon coming generations, their bodily and mental energies, so the production of healthy progeny is of the greatest moment to us, and the Rati-

Sastra deals upon those features of sexual enjoyment as are productive of good progeny.

In conclusion the translator gives his best thanks to Babu Bhupeswar Halder B. A., and Babu Bidhu Bhusan Ghose for their having revised the text and the translation in an intelligent way by hitting upon any errors or misconceptions that might otherwise have crept in imperceptibly.

December 4, 1894.
Cossipore, Calcutta.

ABINASH CHANDRA GHOSE, B. A.

PREFACE TO THE 2nd EDITION.

1. The first edition of "Rati Sastra" has already been sold within a few months. This is a sufficient proof of its merit and usefulness. Several well educated Englishmen encouraged us by purchasing several copies of the book.

2. Owing to some unavoidable causes there were several mistakes in the first edition—This edition has been carefully revised and the contents of the book (by adding western ideas on the sexual problem) considerably increased.

RATI-SASTRAM.

OR

The Hindu System of Sexual Science.

कैलासशिखरे रम्ये सिद्धचारणसेविते ।
शङ्करं परिपप्रच्छ गौरी प्रकृतिरीश्वरी ॥ १ ॥
कथं मनुष्यलोकेऽस्मिन् सम्भोगः संप्रवर्त्तते ।
तद्वद हि जगन्नाथ त्वदधीनास्मि सर्व्वथा ॥ २ ॥

शिव उवाच

त्वमाद्या जगतां माता मायैव तव केवलं ।
तयैव मोहिता त्वञ्च चित्रमेतत् नगात्मजे ॥ ३ ॥
स्मर स्मर महादेवि पूर्व्वकथां मनोरमां ।
कैलासमूर्द्धनि जातां त्वया सार्द्धं मम प्रिये ॥ ४ ॥

In that delightful summit of Kailas * inhabited by the Siddhas, and Charans,† Gouri the embodiment of the productive energy, asked Sankara thus : Tell me, O Lord of the world ! how and

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* *Kailas*, the famous mountain, situated on the left range of the *Himalayas* and the principal Seat of Hara (Siva) and Gouri (Parvati).

† *Siddhas* and *Charanas* are the higher forms of being or demigods and attendants of *Siva*. Cf. Amarasinha's lexion "पिशाचो गुह्यकः सिद्धो भूतोऽमी देवयोनयः ।"

whence amorous enjoyments prevailed on earth, as I am in every respect your humble consort.

Siva said :—Thou art the prime Mother of the world. Maya (or the illusive influence that binds the world, as it were, by a charm) is thy power.

जलार्णवे संसारेऽस्मिन् अहमेव त्वया समम् ।
कैलासशिखरे रम्ये स्थितवान् परमेश्वरि ॥ ५ ॥
त्वया सार्द्धं तदा रेमे रन्तुकामा च त्वं तदा ।
ऊर्द्ध्वरेता सदाऽहन्तु विस्मृतासि कथं प्रिये ॥ ६ ॥
अतृप्ता च तथापि त्वं कुपिताभूर्ममोपरि ।
अन्तर्हिता गता देवि व्याकुलोऽहं तदा प्रिये ॥ ७ ॥

But strange it is, O daughter of the *Naga* ! (the father of Gauri—a mountain believed to be situated at the western part of the *Himalayas* and the father of *Mainak* the illustrious brother of Gouri) thyself is bewitched by that *Maya*. Bring to mind, O Mahadevi ! my dearest wife, that attractive conversation I had with you long before on the top of *Kailas*. O highest goddess of the world ! when the earth was deluged, I remained with you on the pleasing pinnacle of *Kailas*. At that time, when thou wast desirous of doing amours with me that was an anchorite, I remained with you and enjoyed thy company, but thou didst scarcely derive any pleasure from such enjoyments. And not being satisfied, thou gottest most wrathful and

disappeared. And I became much disordered in mind, then, O Lady !

किं करोमि क्व यास्यामि इति चिन्तापरोऽभवम् ।
स्तवश्च तव देवेशि मन्मुखान्निःसृतोऽभवत् ॥ ८ ॥
स्तोत्रस्यास्य प्रसादेन सिद्धकामो ह्यहं तदा ।
त्वञ्चैव प्रकृतिर्देवि तव माया दुरत्यया ॥ ९ ॥
स्तवेन परितुष्टा त्वमाविरभूः पुरो मम ।
सस्मितवदना देवि सार्थकोऽहं तदानघे ॥ १० ॥

"What is to be done ?" "Where to go ?" these thoughts most troubled my spirits. When revolving thus in mind, the hymns addressed to you issued from my mouth. Then by the influence of these hymns my desires had their fruition. Thou art the emblem of Nature, O Goddess ! Thy Maya (illusive influence) is scarcely to go beyond. Then O *Devi* ! being pleased with the hymns thou didst appear visible before me with smiling lips.

रन्तुकामां पुनस्त्वाञ्च दृष्ट्वाहं नगनन्दिनि ।
त्वया सार्द्धं पुनारेमे कालं द्वादशवार्षिकम् ॥ ११ ॥
निष्कामोऽहं परं योगी दर्शनं जायते तव ।
अवोचश्च महादेवि कथं कुप्यसि पार्व्वति ॥ १२ ॥

And then, O dame of spotless purity ! I reckoned myself as a being whose desires are all brought to satiation. O daughter of the Naga mountain!

then seeing that thou wast again intent to do amours with me. I did the same with you for twelve years. As I was a passionless *Jogi*, (a saint who devotes his whole life in thinking religious subjects) thou wast little pleased with my amours. Hence, again appeared your wrath.

प्रीत्यर्थं तव देवेशि सृजामि मदनं रतिम् ।
क्रीड़ामि कामभावेन प्रजाः सृजामि क्रमशः ॥ १३ ॥
इत्युक्त्वा देवदेवेन दक्षिणाङ्गात् कामः सृष्टः ।
वामाच्च सुन्दरी देवी रती रतिविनोदिनी ॥ १४ ॥
तदा प्रभृति विश्वोऽयं नरनारीसमाकुलः ।
क्रीड़ापरायणौ यदा पार्व्वतीपरमेश्वरौ ॥ १५ ॥

For the sake of your pleasure, I then created *Mndan* (Kama, Cupid) and Rati (the wife of Cupid) and then under their influence, I began to play with you sexually, and created gradually the innumerable progenies of nature.

So said, He, the great Lord of the *Devas*, created *Kama* from his right limb, and *Rati*, (wife of Cupid), from his left ; the sweet charmer that leads to the enjoyment of women.

Henceforth the earth teemed with men and women, when *Parbati* and *Siva* became earnestly engaged in the enjoyment of pleasures.

SECTION I.

RATI-SASTRA HIGHLY SPOKEN OF BY MAHADEVA.

Mahadeva said : There is no *Sastra** on earth more valuable than the *Rati Sastra*† for on this the three worlds (the physical, the moral and the intellectual, or the heaven, earth and the underneath), have their foundation.

Brahma, Bishnu, Siva, Indra &c., others that are enemies to the *Suras*,‡ think always upon this pleasure-giving *Sastra*.

SECTION II.

चत्वारः पुरुषाः सन्ति जातिभेदेन शङ्करि ।।
शशको मृगो वृषश्चैव चतुर्थस्तुरंगस्तथा ॥ १६ ॥

MALES DISTINGUISHED.

Siva said : There are four kinds of males as well as females, first *Sasak* (hare class), secondly

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* A code generally, but it may mean any treatise written by a sage.

† A code of sexual dealing.

‡ *Adity* is the mother of *Suras* or *Devas*, and *Dity* the mother of the *Daityas* or *Asuras*, the evil spirited sura (See the English Translation of *Mahavarata*).

Mriga (antelope class), thirdly, *Brisa* (bull class), fourthly, *Aswa* (horse class). These are the four kinds of males. O *Gouri* ! now please attend to what I say about the different characters held by these different sorts of males.

नातिखर्व्वो नातिदीर्घः कामकान्तिः सुलक्षितः ।
अपापा भक्तिमांश्चैव गुरुदेवद्विजार्च्चकः ॥ १७ ॥
सर्व्वदा साधुसंसर्गी कृष्णकथापरायणः ।
परदारविमुखश्च कृष्णकथासु लालसः ।
गभीरवचनः शिष्टः शान्तः परोपकारः ।
शशकः स च विज्ञेयः ॥ १८ ॥
मृदुवचनसुशीलः कोमलाङ्गः सुकेशः,
सकलगुणनिधानः सत्यवादी शशोऽयम् ॥ १९ ॥

SIGNS EXPRESSIVE OF THE TYPE OF MAN OF THE FIRST CLASS CALLED SASA OR SASAKA (HARE CLASS.)

Siva said : Neither too tall, nor too short, of lovely appearance, well shaped of holy nature, devout worshipper of *Guru* (spiritual preceptor, teachers and parents), of *Deva* (Gods), of *Dvija* (Brahmins), always associated with pious men, much given to talk about, and earnestly, desiring to hear the tales of Krishna (the incarnation of the Supreme Being), quiet unwilling to have any

illicit intercourse with any other's wife, of grave utterances, well-behaved, of peaceful temper, benevolent (doing good to others)—polite,—these are the signs indicative of *Sasa* class of men.

दीर्घाङ्गः शीतलाङ्गश्च ऊर्द्ध्वनेत्रः स्मितानन: ।
स्नाने सम्मार्ज्जयते गात्रमुत्प्लुत्योत्प्लुत्य गच्छति ॥२०॥
बहुभोजी बलिष्ठश्च गीतवाद्यरतो सदा ।
स्मितास्यः शीतगात्रश्च स मृगः पुरुषः स्मृतः ॥२१॥
कठिनहृदयश्चैव देवगुरुद्विजार्च्चकः ।
ऊर्द्धनेत्रो दीर्घाङ्गश्च कृष्णकथासु लालसः ॥२२॥
बह्वाशी बलवांश्चैव कृष्णकथापरायण ।
रात्रिन्दिवं गीतरतो देवतातिथिसेवकः ॥२३॥

SIGNS OF MEN OF THE MRIGA OR DEER CLASS.*

Large-limbed, cold bodied, with looks turning towards the sky, of smiling lips, during ablution, towels his body well, walks scampering (jumping), feeder of a huge quantity of food, storng in body, loves to talk of *Krishna*, fond of singing day and night, given to service of *Devatas* (Gods), and entertainer of guests, worshipper of *Gurus*, (Spiritual preceptors, teachers, parents) and of *Brahmans*; but stern-minded.

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* Elsewhere the signs of a *Sasa* class of men are stated to be thus: He is of low voice, good-natured, soft bodied, of fine hairs, truthful and one in whom good qualities abide.

ह्रस्वपदो दीर्घजिह्वो पूगगन्धकलेवरः ।
बह्वाशो हृष्टपुष्टाङ्गो नारीदर्शनलालसः ॥२४॥
निर्लज्जो धर्म्महीनश्च पापेषु निरतः सदा ।
शृङ्गारे मन आधत्ते मदनातुरमानसः ॥२५॥
प्रफुल्लनयनश्चैव निद्रां न भजते बहु ।
रासभस्येव चिह्नितः — — — —
कीर्त्तितं वृषजातेस्तु लक्षणं विद्धि सुन्दरि ! ॥२६॥

SIGNS OF THE BULL CLASS OF MALES.*

Siva said : Short-legged, long-tongued, body smelling like arecanuts, devourer of huge quantity of foods, of strong and robust constitution, very fond of seeing women, shameless, impious (destitute of piety), always addicted to sinful acts, inflicted with lustful desires, always inclined to have sexual intercourse, eyes expressive of mental cheerfulness, fair complexion, always looks gay and cheerful, well-built body, does not sleep much. Know that these are the signs of the bull class of men.

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* Elsewhere it is said of a male of the bull class of males, that he is possessed of many good qualities, having many friends, treads on swiftly, of bending posture of handsome appearance and truthful, trust worthy, honest &c. &c.

शृणु देवि ! प्रवक्ष्यामि अश्वजातेस्तु* लक्षणम् ।
कृष्णाङ्गो धर्म्महीनश्च निद्रां स भजते क्वचित् ॥
द्रुतगामो स्थुलकायो मदनातुरमानसः ।
मिथ्याभाषी दुराचारः कदाचारपरायणः ॥
सदा क्रोधितचित्तश्च परापवादकारकः ।
— — — — — सदा धर्म्मविवर्ज्जितः ॥
यां काञ्चित् रमणीं प्राप्य स तृप्तिं लभते हृदि ॥
इति ते कथितं देवि ! चतुःपुरुषलक्षणम् ।
अधुना किं प्रवक्ष्यामि किमन्यत् श्रोतुमिच्छसि ॥

देव्युवाच ।

नारीभेदं ब्रूहि देव ! श्रोतुं कौतूहलं मम ॥

SIGNS TYPICAL OF THE HORSE KIND OF MEN.*

Siva said : "Hear, O Devi, what are the distinctive marks of the *Asva* (horse) kind of men : He is black skinned, impious, sleeps very rarely or for a short time, fast-going, fat-bodied, inflicted with lustful desires, a liar, wicked, given to foul practices, always inclined to be angry, slandering

* Elsewhere it is said of a male of the horse type that his body is as hard as wood, he is impertinent, of lying temper (prone to tell lies) harsh tongued, of long figure and poor. He is fond of music and eccentric-minded man always seeking sexual congress.

others, impious, and any kind of woman either beautiful or odd looking, weak or strong, would bring him pleasure. Such are, as I have said, O *Devi*, the signs of the four kinds of men. Now what more should I say, what other things you do intend to hear, tell me, O Devi. Devi said, "O Lord please tell me now if there are classes among women, and if so, what are the peculiar signs of them."

शिव उवाच ।

प्रथमा पद्मिनी नारी द्वितीया चित्राणी तथा ।
शङ्खिनी हस्तिनी चैव इति नारीविनिर्णयः ।

Siva said : "First *Padmini*, second *Chitrani* (the class of painted beauty), third *Sankhini* (conchkind) fourth *Hastini* (the elephant kind)." These are the four kinds of women mentioned in the *Rati Sastram.*

धर्म्मशीला सुशीला च पद्मगन्धेन वासिता ।
पद्मिनी रमणीश्रेष्ठा जानीहि परमेश्वरि ! ॥
पतिव्रता सदा साध्वी कोकिलामधुरस्वना ।
सहास्यवदना देवि ! विशालायतलोचना ।
मरालगमना या हि सदा स्नेहमयी शुभा ॥
सती पतिव्रता या च सदा धर्म्मपरायणा ।
मृगाक्षी पद्मगन्धा च सुवाणी कोकिलस्वना ॥

जगन्मोहयते या च कटाक्षैः सुमनोहरैः ।
मरालगमना या हि शुचि स्मितशुभानना ॥
सदा स्नेहमयी या तु सुलक्षणैः सुलक्षिता ।
शास्त्रेषु तादृशी नारी पद्मिनीति स्मृता बुधैः ॥
अन्यञ्च—
भवति कमलनेत्रा नासिका क्षुद्ररन्ध्रा
अविरलकुचयुग्मा दीर्घकेशी कृशाङ्गी ।
मृदुवचनसुशीला नृत्यगीतानुरक्ता
सकलतनुसुवेशा पद्मिनी पद्मगन्धा ॥

SIGNS OF THE PADMINI THE FIRST CLASS.

Mahadeva said : "She is chaste, devoutly attached to her Lord (husband) pious, deer eyed* lotus-scented,† of sweet voice resembling the song of Kokila (cuckoo) who charms the world by her pleasant glance, her paces like that of a swan, having a smiling and exceedingly beautiful face, and who is always tender and affectionate, with signs indicative of good fortune. Such women in the *Sastras* are classed as the *Padmini*.‡

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* With eyes having the beauty of those of a deer-eyed woman highly admired by Indians and this is the sign of a *Sundori* (beautiful woman).

† Her body smells of lotus padma.

‡ The term *Padmini* comes from Sanskrit पद्म lotus the

सुन्दरी दृढ़चित्ता च या सदा सत्यभाषिणी ।
सदा भक्तिमती चैव देवद्विजगुरुष्वपि ॥
चित्तं न रमते यस्यास्त्वन्येषु स्वपतिं विना ।
अलोलुपा भवेद या च सन्तुष्टा स्वल्पमैथुने ॥
सर्व्वेषु प्रियवाक्या च पापे चित्तं न कर्हिचित् ।
दया क्षमा च धर्म्मश्च यस्याः स्यादङ्गभूषणम् ।
पञ्चाङ्गुलं च चित्राणी इति सा कथिता बुधैः ॥

SIGNS OF THE CHITRANI OR THE SECOND CLASS OF WOMEN.

Mahadeva said : She that is beautiful, firm of purpose, always truthful and honest, always devoted to Deva (God) Dvija (Brahman) and *Gurus* (preceptors, parents &c.), who does not wish to enjoy sexually with any man other than her husband, and whom little of sexual intercourse satisfies, who is not covetous of anything using sweet words to all, having no mind to commit sin at any time, and kindness, forgiveness, piety

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wife of the sun. Hence it means a woman who has the softness delicacy, purity, beauty and even smell of a lotus.

Elsewhere *Padmini* is spoken as possessing eyes like lotus, her nostrils having small fissures (or openings), her breasts touching each other closely, having flowing hair, of slender figure, of low voice, good-natured, loving to dancing and singing, and fine shaped.

(religiousness) are her mental ornaments. Such kind of woman is termed *Chitrani** by the sages.

शङ्खिनी स्यात् क्षारगन्धा दीर्घकेश्युर्द्धनासिका ।
सदा क्षुधावती सा च पीनोन्नतघनस्तनी ॥
गमनोच्चातिहास्या च सदा कुबुद्धिशालिनी ।
सुन्दरी मदनार्त्ता च कामहासपरायणा ॥
अन्यत्र कुरुते वाञ्छां त्यक्त्वा स्वकं पतिं गुरुम् ।
सदा शृङ्गारमत्ता च पापक्रियापरायणा ॥
न बिभेति सदा सा च गुरुजनेभ्य एव तु ।

* अपरञ्च—
दीर्घा सुदीर्घनयना वरसुन्दरी या
नित्यारुभोगरसिका गुणशीलयुक्ता ।
रेखात्रयेण च विभूषितकण्ठदेशा
आलापनाद्यरसिका किल शङ्खिनी सा ॥

SIGNS OF THE SANKHINI OR THE THIRD CLASS OF WOMAN.

Mahadeva continued : Sankhini smells of alkali,

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* Elsewhere it is said of *Chitrani* that she is neither long, nor of stunted growth, fond of amorous talk, having aquiline nose (like Tilflour), and smooth body, having hard and close, fine breasts, her eyes. like lotus, and she is of good character, and beautiful. A Chitrani woman generally attracts the mind of any o e As she is fond of ancient and love stories and prefer the union of gentle and god-fearing man.

with long and glazy hairs and erect nose : She is always hungry, having fat thigh, thick breasts, her hoarse laugh rends the skies, having propensity to do ill to others, beautiful, oppressed with carnal desires, having smiles exciting carnal desires, wishes to satisfy her lustful passions with other men than her own beloved husband, who is always maddened with desire of sexual enjoyments, loving to be engaged in vicious talks and who does not care the elder members of her family.*

सदा कदाचारा नारी हस्तिनी मद्यगन्धिनी ।
स्वाचारवर्ज्जिता स्थूला स्वल्पकेशा स्मितानना ॥
लोहितनयना सा च पीनोन्नतपयोधरा ।
उन्नता सुन्दरी किञ्चित् गभीरस्वरसंयुता ॥
मदने निर्लज्जा सा तु सा मदनविह्वला ।
रोमाञ्चितकलेवरा सका पुरुषस्पर्शरसात् ॥
शृङ्गारे मन आधत्ते कामेन च अहर्निशम् ।
पतिं त्यक्त्वा स्वकं सा च रमत्यऽन्यैः सुखं सदा ॥

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* Elsewhere it is said of *Sankhini* that she is tall in stature, her eyes long, she is of superior beauty, always bent on amorous enjoyments, possessed of good qualities and polite manners, the graceful cylinder supporting the head has three beautiful lines (resembling those of the conch shells) on the front side, and she is endowed with sparkles of wit in her talk.

मतान्तरे—

स्थूलाधरा स्थूलनितम्बभागा
स्थूलाङ्गुली स्थूलकुचा सुशीला ।
नित्योत्सुका नित्यगुणप्रिया च
नितम्बसर्व्वा खलु हस्तिनी* सा ॥

SIGNS OF HASTINI (ELEPHANT KIND OF WOMAN.

Always given to foul practices, her body smells of wine, fallen from womanly ways, fat, scanty haired, of smiling lips, with eyes of reddish tint her breasts uncommonly high and fat, she is grave, boisterous, tolerably beautiful, deep-voiced, void of modesty in satisfying her carnal appetites, always mad after lustful desires, inclined to coming together sexually with men, and engaged enjoying with men other than her husband.* This class of woman always unmanagable and untruthful to their husbands. Most of them leave their husband's protection and pass their lives in a shameful manner.

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* Elsewhere *Hastini* is spoken of as having thick lips thick fingers, thick breasts, thick hips as possessed of good temper, always anxious of amorous enjoyments, and always inclined to come together sexually.

भगवती उवाच ।

श्रुतं महात्मन् यत् प्रोक्तं नारीपुरुषनिर्णयम् ।
अधुना ब्रूहि मे देव ! का नारी केन युज्यते ॥

शिव उवाच

यत् पृष्टं च त्वया देवि ब्रवीमि त्वां तु स्थूलतः ।
अधुना च वितर्कोऽहं योग्यायोग्यञ्च बन्धनम् ॥
शशेन यदि पद्मिनी युक्ता भवति बन्धने ।
तावुभौ शोभेते तदा लक्ष्मीनारायणाविव ॥

ASSORTING OF SUITABLE PAIRS

Bhagobati said : I have heard, O Brahman (great soul), what you have spoken of the several classes of males and females, now tell me, O *Deva* what women, suit best for what type of men. *Siva*, said : What thou wilt ask, I will answer briefly. The fitness or unfitness of different assorted matches to be brought to matrimonial union, is now to be discussed.

Padmini suits best to be wife of *Sasa*, and the pair thus matched appears in beauty and splendour like those of *Lakshmi** and *Narayan*.

मृगेन यदि चित्राणी भवेद् युक्ता महेश्वरी ! ।
सा तथा युज्यते ध्रुवं यथा गौरी शिवस्य च ॥

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* *Lahsmi* is the presiding goddess of all kinds of beauty and the wife of Narayan—The greatest god of the heaven.

If *Chitrani* be conjoined to *Mriga* (deer) as his wife, then the match suits as that of *Siva* and his wife.

वृषेण यदि शङ्खिनो मिलिता स्यात्तु बन्धने ।
दम्पतो तु प्रतोयेते रतिपञ्चशरा विव ॥

If *Sankhini* be united with *Brisha* (bull), the match appears like that of *Rati* and *Madan* (the Indian Cupid.)

मन्दोदर्य्या रावणेन यथावत् संयोगो भवेत् ।
अश्वेन हस्तिन्या योगः तथातत्त्व प्रकोर्त्तितम् ॥
अधुना हि ब्रवोम्येषां ते किं विधा सन्ततिर्भवेत् ।
एतत् सर्व्वं महादेवि ! विशेषेणावधारय ॥

Hastini when joined as wife to *Asva* (horse), is evidently like *Mandodari*, to *Ravana** now attend. O Devi, to what I say about the several issues of those matches spoken above.

SECTION III.

शशकात् पद्मिनोगर्भं जायते यदि पुत्रकः ।
धर्म्मशोलो महादेवि ! कन्या शुद्धमतिर्भवेत् ॥
गर्भं धत्ते महादेवि ! मृगतश्चित्रिणो यदि ।
गन्धर्व्ववत् सुतं सूते कन्यां बिद्याधरोमिव ॥

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* *Ravana* is the lord of giants and who was the king and prime leader of giants at the time of *Rama* (Tretajuga) and subsequently killed by Ram.

वृषत: शङ्खिनोधत्ते गर्भं यदि महेश्वरि !
योद्भवं सुतं सूते कन्यां कुलकलङ्किनीं ॥

NATURE OF CHILDREN BORN OF PARENTS FITLY MATCHED.

Siva said : "The son of the pair of *Sasaka* and *Padmini* turns out pious, and the daughter of the same match becomes pure minded, know this, O Daughter of the king.* If a son is born of the pair *Chitrani* and *Mriga*, he becomes beautiful like a *Gandharva*,† and if a daughter, she becomes fairy like. A son produced in a *Sankhini* by a *Brisa* becomes a famed warrior, and if a daughter she turns out a female demon. This is the opinion of *Sastra* makers."

अश्वाद्धस्तिनीसञ्जात: सुतो महाबलो भवेत् ।
तनया तु महादेवि मदनोन्मादिनी भवेत् ॥

"A son begot in a *Hastini* by an *Asva* (horse) becomes possessed of giant strength, and a daughter so conceived, becomes frantic with uncontrollable lustful passions, as said by the previous sages."

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* The *king* here refers to गिरिराज (the king of mountains) whose offspring is supposed to be *Durga*. See Hindoo mythology.

† A beautiful class of being noted as the king of beauties and this is the opinion of *Sastra Makers*. They are possessed of an unequalled sweet voice which charms any one.

भगवती उवाच ।

ब्रूहि मे देवदेवेश संसर्गात् कामभेदतः ।
जायन्ते पुत्रकाः कन्याः भिन्नप्रकृतयः कथम् ।

शिव उवाच ।

शृणु देवि प्रसन्ना तु यत् पृष्टञ्च त्वयाधुना ॥६३॥

THE CHARACTERS OF ISSUES ACCORDING TO THEIR BEING SPRUNG FROM SEXUAL INTERCOURSE TAKEN IN DIFFERENT MOMENTS OF ASTROLOGICAL INFLUENCE.

Devi (Gauri) said ; "O Thou of wise mind, (addressing Siva) tell me how different types of sons and daughters spring from sexual intercourse, taken at different times."

Siva said : "O *Devi*, Now I beg to answer your question."

महेन्द्रे हस्तिनी धत्ते गर्भं चेत् परमेश्वरी ।
देवकल्पं शिशुं सूते रतिशास्त्रे प्रकीर्त्तितम् ॥
वारुणे शङ्खिनी नारी गर्भं धत्ते सुरेश्वरि ।
जायते सुभगा कन्या अथवा भाग्यवान् शिशुः ॥
अनले यदि जातः स्याच्चित्राणीमृगयोः शिशुः ।
महादुःखी भवेत् सोऽपि नात्र कार्य्या विचारणा ॥
शुभक्षणे सुखी चैव अशुभे चासुखी भवेत् ॥

Siva said : If *Hastini* conceives during the auspicious moment called *Mahendra* * (an astrological term) she gives birth to a God-like child or the child possessed of all the qualities of a *Sasa.* Such is the saying of "*Rati Sastra*" If a *Sankhini* becomes pregnant during the reigning influence of *Baruna*† (an astrological term) she gives birth to daughter or son most fortunate. If the children of *Chitrani* and *Mriga* be begot on an unlucky moment, they are tossed by the extremest turns of poverty, there being no doubt about it. The issues of lucky moments become happy and those of unlucky ones become unhappy.

ऋतुस्नाता शुभा नारी यस्याननं प्रपश्यति ।
पुत्रं तदनुरूपन्तु लभते नात्र संशयः ॥

The male issue of the appropriate union of *Padmini* and a male of *Sasa* (hare class) would be

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* Astrologically it (*Mahendra*) is the auspicious moment effected by the combined influence of certain stars, or by the differeut positions, these stars respectively hold in the same moment, and also by their different aspects. During this *Mahendra* moment every action, circumstance, such as the birth and generation of child, marriage &c., tend to produce good results. Hindu Astrologers are well known in calculating the *Mahendra Joga* , and every one may get the above information in any Bengali almanac.

† *Baruna* or the moment respecting *Baruna* *i. e.* शतभिषा being the name of a star.

a learned and pious man. The man will possess an unusual mental strength ; (a philosopher and a mathematician belong to that class) and the female one, a pure-charactered lady, who always conquers the heart of her husband.

The male issues of the sexual intercourse taken on the fourth day of her menstrual epoch, should, of certain, be shaped after the features of a man whom she first sees after being pure by bathing on the said fourth day (of her menstrual epoch).

परस्पर भिन्नजातीय संसर्गफलम् ।

शिव उवाच ।

शशकात् पद्मिनीजातः पुत्रो भवति पण्डितः ।
अथवा तनया जाता सदाचारपरायणा ॥
अश्वतः पद्मिनी नारी लभते यदि पुत्रकम ।
महादुःखी भवेत् सोऽपि कन्याप्यमतिर्भवेत् ॥
शशकात् शङ्खिनीजातः पुत्रो भवति धार्म्मिकः ।
तनया क्रोधमापन्ना इति शास्त्रविदां मतम् ॥
पुत्रो वा यदि वा कन्या पद्मिन्यां वृषतो भवेत् ।
दुराचारी दुराचारां स्यान्नैवात्रास्ति संशयः ॥

विवाहे योग्यायोग्य कुमारी निर्णयः ।

THE ISSUES OF NOT APPROPRIATE UNIONS. (THE APPROPRIATE UNION BEING THAT OF PADMINI WITH

A MALE OF SASA CLASS AND THAT OF CHITRANI WITH A MALE OF MRIGA CLASS. &c.)

If *Padmini* gets a son by a male of horse type he becomes unhappy throughout his life and given up to evil ways, and if a daughter, she becomes impure-minded and made after lustful desires. A son generated in a *Sankhini* by a *Sasa* becomes pious, and a daughter so generated becomes a hot-tempered woman. Such is the opinion of the experts in the laws of sexual congress.

A son or a daughter born of *Padmini* by a male of bull type, both become addicted to evil ways.

भगवती उवाच ।

वद नाथ महाभाग कुमारीलक्षणं शुभम् ।
का वा विवाहनीया च का वा त्याज्या भवेद्‌ध्रुवम् ।

शिव उवाच ।

श्यामा सुकेशी तनुलोमराजी
सुभ्रुः सुशीला सुगतिः सुदन्ता ।
वेदीविमध्या यदि पङ्कजाक्षी
कुलेन हीनापि विवाहयोग्या ॥
धृष्टा कुदन्ता यदि पिङ्गलाक्षी
लोम्ना समाकीर्णपदाङ्गयष्टिः ।
मध्ये च पुष्टा यदि राजकन्या
कुलेऽपि योग्या न विवाहनीया ॥

SECTION IV.

WHAT MAIDENS ARE TO BE MARRIED AND WHAT NOT BY A MAN SEEKING AFTER HIS OWN WELFARE.

Bhagabati said :—Tell me, O Thou Lord and Great Soul ! What are the lucky signs of a maiden and what kinds of maidens should be married, and what rejected by a man.

Siva said :—The girl that is of fair complexion, having short, scanty, and soft skin hairs on her body, of excellent brows, modest, graceful movements, rosy cheek, having beautiful and pearl like teeth, thin waist, having eyes of perfect oval shape of a lotus, such maiden, though born of a meai parentage or low caste should make an auspicious wife.

She that is void of modesty (out spoken), of ill-shaped teeth, with eyes of bluish, yellow tint, whose legs are hairy, waist fat, should not make an auspicious wife, though she be a princess, or of any high parentage. This class of woman should invariably be avoided for betrothal purposes.

अपिच ।

नोद्वहेत् कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम् ।
नालोमिकां नातिलोम्नीं न वाचालां न पिङ्गलाम् ॥
नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्व्वतनामिकाम् ।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥

अन्यच्च ।

गङ्गा च यमुना चैव गोमती च सरस्वती ।
नद्यामासां नाम वृक्षे मालती तुलसी तथा ॥
रेवती चाश्विनी भेषु रोहिणी सुभद्रा भवेत् ॥

अपिच ।

नेत्रे यस्याः केकरे पिङ्गले वा
स्याद्दुःशीला श्यावलालेक्षणा च ।
कूपौ यस्या गण्डयोः सस्मितायाः
निःसन्दिग्धां बन्धकीं तां वदन्ति ॥

Also.

A girl that is of blackish-yellow complexion, fat bodied, sickly constituted, void of skin hairs, or hairy-bodied, talkative, or of bluish-yellow complexion should not be married.

Girls bearing the names of stars, trees, rivers or of *Astagiri* (the mountain on which the Sun descends at Evening) the name also of birds, of snakes, or of any fearful objects, or of a name which means a female go between, should be avoided.

But the names of some of the holy rivers as *Ganga*, *Jamuna*, *Gomati*, *Sarasvati*, *Narmada*, *Kaveri*, *Sindhu* &c. the names of trees such as, *Malati*, *Tulsi* and the names of celestial bodies as

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Rebati, Asviny &c, should not disqualify the females of those names from gaining success as auspicious wives.

That girl who has squinting eyes, and has bluish yellow or blackish yellow tint (complexion), who is ill-behaved, and at the same time quick, who has pimples on her cheeks during laugh, should of certain, be called *Bandhaki* (or an unchaste woman). This sort of woman is not to be married as her life would pass in misery

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शिव उवाच ।

शृणु देवि प्रवक्ष्यामि नार्य्यस्तु त्रिविधा मताः ।
उत्तमा मध्यमा चैव तथा चैवाधमाः स्मृताः ॥
नातिदीर्घा नातिह्रस्वा श्यामाङ्गी क्षीणदेहिका ।
गजेन्द्रगामिनी चैव रक्तपद्मकरा शुभा ॥
पतिपरायणा साध्वी तथा मध्यविधस्तनी ।
धार्म्मिका चैव या नारी सैवोत्तमा प्रकीर्त्तिता ॥

SIGNS OF THE FIRST CLASS GIRLS.

Siva said :—O *Devi*, hear me, I will tell you about three kinds of girls according to their good qualities, :—the first, the middle and the worst class.

She, that is neither tall, nor of low stature, of fair complexion, thin constitution, whose paces are like those of the elephant, the plams of whose

hands are red like the red lotus, who is devoted to her husband, virtuous, and whose breasts are middle-sized, is a maiden of the first class.

मध्यकाया दीर्घकेशी मदालस्यविवर्ज्जिता ।
समभावा च या नारी दुःखेषु च सुखेषु च ।
सदा हास्यमुखी या च तथा गभीरनाभिका ।
मिष्टभाषा च सर्व्वत्र सदाचारपरायणा ॥
धर्म्मे मतिः सदा यस्याः सन्तुष्टा स्वल्पभोजने ।
सर्व्वेषु आत्मभावा च गुरुभक्तिपरायणा ॥
देवपूजारता साध्वी द्विजसेवापरा च या ।
मध्यमा रमणी सा तु सर्व्वशास्त्रेषु कीर्त्तिता

SIGNS OF THE MIDDLE CLASS GIRLS.

Siva said :—She, that is middle statured, of long and flowing hair, not indolent at any time, who is of constant nature, undisturbed in pains and pleasures, always of smiling face, also deepnavelled, every-where using sweet words to all, observer of the rules of purity and cleanliness, whose mind is always religious, who is always pleased with a small quantity of food, professes universal brotherhood, looks on all creatures as her ownself, has veneration for her parents, spiritual and moral preceptors, and who is devoted to the worship of God, pure minded, entertainer

of *Brahmans* ; such characters are admitted to be the signs of the middle class maidens described in all the *Shastras.*

शिव उवाच ।

अधमा रमणी या च शृणु तस्या हि लक्षणम् ।
क्षीणपादकरा चैव बहुलोमाक्षिपिङ्गला ।
सुदीर्घदशना चैव तथा विरलदन्तिका ॥
वाचाला उच्चहास्या च कर्कशाङ्गी महोदरी ।
निर्लज्जा क्रोधपूर्णा च सदा विकलमनसा ॥
दीर्घपादकरा चैव खर्व्वकेशा कुलक्षणा ।
स्वाचारविहीनापि या तु परित्याज्याधमामता ॥
यद्गृहे निवसेत् सा च तत्र लक्ष्मीर्न गच्छति ।
पतिस्तस्या भवेद्दुःखी नात्र कार्य्या विचारणा ॥
कीर्त्तितं तव देवेशि कुमारीत्रयलक्षणम् ।
वद देवि महाभागे किमन्यत् श्रोतुमिच्छसि ॥

THE WORST CLASS OF GIRLS.

Siva said :—Hear, O *Devi* ! what are the signs of the worst class of girls.

A girl of the worst class should have her legs and hands slender ; she should be hairy bodied, her eyes to possess bluish yellow tint, her teeth long, uncommonly thick and few in number, great chatterer, given to fierce outbursts of laughter,

tough skinned, largebellied, shameless, always hot tempered, in a state of mind appearing to be out of order, having long hands and feet, of small hairs full of evil signs, void of womanly ways, such a maiden of the worst class, should be avoided. The house she lives in, *Lakhmi* (the Goddess of Fortune) does not visit. The pauranik Sastra makers thus describe the character of worst class of woman. As per their rulings the betrothal with all these girls is the direct cause of misery and renders the domestic life in a state of unhappiness. Her husband becomes poor and miserable, there is no doubt about this fact. Thus I have described the nature of the three kinds of females. Now tell me, O *Devi*, what more do you wish to hear.

भगवती उवाच ।

ऋतुचर्य्यां महादेव श्रोतुमुत्कण्ठते मनः ।
तस्मे वद महाभाग करुणा यदि वर्त्तते ॥

शिव उवाच ।

शृणु देवि प्रवक्ष्यामि यत् पृष्टञ्च त्वयानघे ।
निरुत्कण्ठा भवश्रुत्वा नारीणामृतुलक्षणम् ॥
द्वादशात् वत्सरादूर्ध्वमापञ्चदशातः स्त्रियः ।
दिनत्रयं मासि मासि प्रकृते वार्त्तवं स्रवेत् ॥

SECTION V.

CHAPTER I.

THE NATURE OF MENSTRUATION.

Parvatee said : 'O Deva ! Begin to explain to me the nature of the menstruation of women. Siva said hear, O Devi ! who art spotless, my answer to the question thou hast been pleased to put to me, for by hearing that thou shalt rise in wisdom. Women's menstrual course commences first after the age of 12 and continues till about 50. This menstrual course occurs for three days each month during the aforesaid period (i. e. from 12 to 50) when blood issues naturally from the uterus.

CHAPTER II,

भगवती उवाच ।

शुक्ले कृष्णेऽथवा पक्षे तिथिनां कीदृशं फलम् ।
तत्सर्व्वं ब्रूहि मे देव श्रोतुमुत्कण्ठते मन: ॥

शिव उवाच ।

शुक्ल: शुक्लेतरो वापि पक्षभेदो महेश्वरि ।
नास्ति नास्ति वरारोहे सत्यं सत्यं वदामि ते ॥

THE INFLUENCE OF THE DAYS OF THE MOON ON THE FIRST MENSTRUATION.

Now tell me, O Deva ! if any difference of results arise according as the appearance of the

first mense takes place, on (1) either the waxing, or (2) the waning days of moon. Shiva said, "the occurance of the first menstrual course, whether it opens on the waxing or the waning days of the moon brings no difference in the results.

भगवती उवाच ।

श्रुतं त्वया यथोक्तञ्च अधुना ब्रूहि मे ऽनघ ।
तिथिफलमाद्यऋतौ भवेद्यत्तु शुभाशुभम् ॥

"I have heard what you have said. O Deva ! "now pray tell me about the auspicious or inauspicious nature of the first appearance of the mense occasioned by the several days of the moon."

शिव उवाच ।

शृणु देवि प्रवक्ष्यामि नारीणामृतुलक्षणम् ।
रतिशास्त्रे श्रुते यस्मिन् दिव्यज्ञानं प्रजायते ॥
आदौ तिथिफलं वक्ष्ये शृणु तत्व वरानने ।
भवेदाद्ये ऋतौयत्तु नारीणाञ्च शुभाशुभम् ॥

Siva said, "hear", O Devi ! "What is now to be disclosed as to the first appearance of mense of women, which, when listened to, imparts superior wisdom to one in the laws of cohabitation."

I will first say about the auspicious or inauspicious nature of the first appearance of mense according as it takes place on the Several days of the moon.

प्रतिपदि महादेवि यदि ऋतुमत्तो भवेत् ।
अचिरात् म्रियते नारी सत्यं सत्यं न संशय: ॥
रजस्वला महादेवि द्वितीयायां भवेद् यदि ।
स्मृतिशक्तिविहीना सा जानीहि परमेश्वरि ॥
विकसितं यदि पद्मं तृतीयायां महेश्वरि ।
सा भवेत् भाग्यहीना तु जन्मबन्ध्या तथैव हि ॥

If lotus (mense) opens first on the first day of the moon, the lady loses within a short period her life there being no doubt about it. If on the second day, she gets first menstruated, she loses her memory and all the mental faculties. This is the opinion of the experts in the laws of cohabitation. If the menses first open, O Mahadevi ! on the third day of the moon, she becomes unproductive of issues.

तत्फलं लभते नारी चतुर्थ्यान्तु तिथौ यदि ।
ब्रवीमि सत्यं सत्यं ते शृणु तत्परत: प्रिये ॥
विकसितं यद्दि पद्मं पञ्चम्यां मृगलोचने ।
अचिरात् म्रियते साहि कीर्त्तितं शास्त्रकोविदै: ॥
तत्फलं समवाप्नाति तिथौ षष्ठ्यां महेश्वरि ।
इति ते कथितं देवि वक्ष्ये तत्परत: शृणु ॥
सप्तम्यां या भवेत् नारी ऋतुमती महेश्वरि ।
काकबन्ध्या भवेत् साहि सत्यं सत्यं न संशय: ॥

अष्टम्यां नागिनी सा च भवेत् यदि रजस्वला ।
रतिशास्त्रे इदं देवि मया चैव प्रकीर्त्तितम् ॥
नवम्यां या भवेत् नारी ऋतुमती महेश्वरि ।
नूनं मानवजाया सा नात्र कार्य्या विचारणा ॥
यदि पद्मं विकसति दशम्यां पक्षयोर्द्वयोः ।
राक्षसी सा भवेन्नारी गीयते हि मनस्विभिः ॥
शृणु देवि तत्परतो रतिशास्त्रोदितं यथा ॥

Hear me attentively then if on the fourth day she gets first menstruated, she becomes barren. Mense opening on the fifth and sixth days of the moon results in the premature death of the woman. If the lotus open on the seventh day, the lady becomes mother to one child only; if on the eighth day, she gets affected with the nature of a serpent; and, Oh Superior Devi ! the menses opening first on the ninth day of the moon, her nature should be as human nature is. If the lotus opens first on the tenth day of either the waxing or the waning moon, the wise say that the lady imbibes the nature of a female demon ; hearest it Thou, Goddess, attentively as this is expounded in the laws of cohabitation.

एकादश्यां तिथौ नारी यदि रजोवती भवेत् ।
डाकिनीं तां विजानीयात् नात्र कार्य्या विचारणा ॥
द्वादश्यां रमणी या च शुभे ऋतुमती भवेत् ।
सा योगिनी स्वरूपा हि जानीहि नगनन्दिनि ॥

त्रयोदश्यां तिथौ देवि यदि ऋतुमति भवेत् ।
पतिव्रता धर्म्मशीला सा भवेत् नात्र संशयः ॥
चतुर्द्दश्यां भवेन्नारी यदि ऋतुमती शिवे ।
लक्ष्मी त्यजति तां नारीं सत्यं सत्यं मयोदितम् ॥
पूर्णिमायां भवेन्नारी ऋतुयुक्ता महेश्वरि ।
कमलारूपिणीं ताञ्च जानीहि धर्म्मचारिणीम् ॥
अमावस्यां तिथौ नारी यदि रजस्वला भवेत् ।
जराव्याधिसमाकीर्णा सा भवेन्नात्र संशयः ॥
इति ते कथितं देवि ज्ञानदं तिथिभेदतः ।
फलमाद्यरजोयोग जनितं योषितां शुभे ॥

If the menses open on the eleventh day, know that she is to effect the nature of a female demon* truly. Her menses chancing to open on the twelfth day, the lady receives the nature of a *Yoginee* † If, on the thirteenth day, she becomes first menstruated, she turns out to be a faithful consort to her husband and pious.

And I am assured that if a girl's first menses appear on the fourteenth day of the moon, she becomes void of fortune. The women of this class are very common in this country.

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* Female ghost that does evil to men.

† *Yoginee*—An inferior sort of goddess having the power to charm or bewitch any body that comes under her controlling influence. Other Sastra-maker describes the character of *Yoginee* as an evil spirit who is injurious to human life.

If a lady's first menses appear on the full moon, she assumes a goddesslike nature, becomes like Goddess of Fortune and pious. And if on the day of the new moon (totally dark) she gets first menstruated, she becomes afflicted with painful diseases and with premature old age, there being no doubt about it. Thus I have recounted the wisdom inspiring effects of the days of the moon on the first menstruation ; there being no doubt about it.

शिव उवाच ।

दिनसप्तकभेदेन फलं देवि शुभाशुभम् ।
तत् ब्रवीमि शुभे तु तत् यथावदवधारय ॥
शिवे ऋतुमती कन्या रविवारे भवेत् यदि ।
पतिहीना भवेत् सोऽपि यथावत् कथितं बुधैः ॥
चन्द्रे पतिव्रता देवि कुजे कुलकलङ्किनी ।
भवेद्बुधे भाग्यवती गुरौ तु निधनम्पतिम् ॥
रजोयुक्ता शुक्रवारे भवेच्च वहुपुत्रिका ।
शनौ वन्ध्या भवेदित्थं रतिशास्त्रविदां मतम् ॥

Now I am to tell you about the auspicious or ominous influence of the days of the week on the first menstruation.

Siva said, if the first menses open on Sunday the lady becomes a widow ; if it takes place on Monday she becomes a devoted wife ; if on Tuesday she loses her chastity, if on Wednesday

she becomes crowned with fortune; if on Thursday she gets a wealthy hnsband; on Friday (the day of the priest of the giants or the *Asuras*) she becomes mother to many sons, and if no Saturday she becomes barren. This is the opinion of the experts in the cohabitation laws. These laws are universally acknowledged by all the leading literary men of the day.

CHAPTER III.

शिव उवाच

अधुना संप्रवक्ष्यामि मासऋतुं शुभाशुभम् ।
फलमाद्यर्तुसम्भूतं शृणु देवि प्रयत्नतः ॥
वैशाखे प्रियभाषा च ज्यैष्ठे तु विधवा भवेत् ।
शुचौ धनवती कन्या मृतापत्या च श्रावणे ॥
भाद्रे रोगसमाकीर्णा आश्विने मृतपुत्रिका ।
स्वकुलध्वंसिनी चैव कार्त्तिके रमणी भवेत् ॥
धर्मशीला मार्गशीर्षे पौषे मदनविह्वला ।
माघे पतिव्रता चैव फाल्गुने बहुपुत्रिका ।
मदनोन्मादिनी चैत्रे मासफलं प्रकीर्त्तितम् ॥

Now I commence to give an account of the auspicious or ominous influence occasioned by the appearance of the menses on the successive months of the year. Hearest this, O Goddess, attentively, for being conversant with this, one may rise in wisdom.

If a woman first menstruates in the Hindu month of *Baisakh* (the month *Baisakh* generally commences from the middle of April, the first Hindu month) she becomes s veet-mouthed ; if in *Jaistha* she becoms widow, in *Asharh* she becomes rich ; if in *Srabon*, her issues die in their infancy. If her first menses appear in *Bhadra* (the fifth month) she is afflicted with ailments, and various painful diseases ; if in *Asvin* (the 6th month) her issues die, if in *Kartik* (the 7th month) her ill-luck ruins the family she is sprung from ; menstruating first in *Agrahayan* (the 8th month) she turns pious ; in *Pous* (the 9th month) 'she should be of maddening carnal appetites ; in *Magh* (10th month) she becomes pious and devotedly faithful to her husband ; in *Falgun* (the 11th month) she becomes mother to many children ; and in *Chaitra* (the 12th month) she should be maddened with carnal appetites. Thus I have done with the effects of the months on the first appearance of the menses.*

शिव उवाच ।

शृणु देवि प्रवक्ष्यामि नक्षत्रफलमुत्तमम् ।
यच्छ्रुत्वा रतिशास्त्रे तु दिव्यज्ञानं लभेन्नरः ॥

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* The Month of the Hindu year is called *Baisakh*. It covers halves of April and May approximately, and thus all the other months nearly cover the halves of English months successively.

त्रिपूर्व्वा भरणी चार्द्रा मृगशिरा तथैव च ।
रजोयुक्तास्तु चेत् देवि सा भर्त्तुर्नाशकारिणी ॥
मघायां यदि देवेशि नारी ऋतुमती भवेत् ।
शोकातुरा भवेत् सा हि इति शास्त्रविनिर्णयः ॥
पुनर्व्वसौ तु नक्षत्रे या वा ऋतुमती भवेत् ।
वन्ध्या भवति सा नारी सत्यं सत्यं न संशयः ॥
यदि रजस्वला नारी कृत्तिकाज्येष्ठयोरपि ।
दरिद्रतां तु सा याति रतिशास्त्रे प्रकीर्त्तितम् ॥

Astrological effects on human menstruation.

The effecls of stars on the first menstrual course.

Siva said, 'O Daughter of the king,* hear what I go to tell you about the auspicious or ominous influence of the different constellations on the first menstruation, hearing which a clear insight into *Ratisastra* is obtained. If a lady menstruates first during the reigning influence of the constellations Viz.—Purva Bhadrapada (the star that reigns during the firist part of *Bhadra*), purva—Falguni (the star reigning during the first part of Falgun), *Purva-Asarh* (first part of Asarh, June) *Bharani*, *Ardra* and *Mrigasira*, (the stars reigning during the last part of December and first of January) she becomes the loser of her husband. If under the constellation of *Magha*, O Devi, her first mense appear, she is affected

* The Nagraj.

with sorrow and grief (assumed to be brought on by the death of her children, relatives &c.) as decided by the *Sastras*. If in *Punarvasu* her first mense opens she becomes barren, there being no doubt about it. If her first menstrual course happens under *Kritika* (from which the Hindu month *Kartik* is named) and *Jyestha* constellations (from which the mont *Jaistha* is formed), she should be stricken with poverty as decided by the the Sastras. Her life passes with misery and her children also deprived of the sweetness of happiness.

शिव उवाच ।

शृणु देवि प्रवक्ष्यामि आद्य ऋतौ तु यद्भवेत् ।
नन्दाभद्रादितिथीनां भेदेन सकलं फलम् ॥
यदि ऋतुमती नारी नन्दायां भद्रायामपि ।
पतिव्रता भवेत् सापि पूर्णायाञ्च महेश्वरि ॥
जयायां यदि देवेशि नारी ऋतुमती भवेत् ।
बहु सन्ततिपूर्णा सा भवेत् पतिसम्मानवर्द्धिनी ॥
रिक्तायां यदि देवेशि योषिद् ऋतुमती भवेत् ।
विधवा सा भवेत् सत्यं सत्यं नात्रास्ति संशयः ॥

CHAPTER IV.

Siva said, 'hear, O Devi! what I say about the influence of the five classes of *Tithis**, called the Nanda, Bhadra &c. on the first appearance of menses of woman as disclosed in the *Sastras*. If

a lady becomes first menstruated in combination of the days of the moon called the *Nanda*, the *Bhadra* and the *Purna* she becomes devotedly faithful to her husband , if in that combination called the *Joya Tithi* she bocomes prolific besides adding to the honour of the family and if in the *Rikta* she gets first menstruated, she becomes a widow no doubt.

भगवती उवाच ।

का वा नन्दा का च भद्रा का पूर्णा का जयेश्वर ।
रिक्ता का वा तथा देव वद मे करुणानिधे ॥

शिव उवाच ।

एकादशी तथा षष्ठी प्रतिपत्तिथिरेव च ।
नन्दा ज्ञेया महादेवि भद्रां तत्परतः शृणु ॥
द्वितीया सप्तमी चैव द्वादशी च महेश्वरि ।
भद्रा ज्ञेया वरारोहे कीर्त्तितं शास्त्रकोविदैः ॥
तृतीया चाष्टमी देवि तथा चैव त्रयोदशी ।
जया ज्ञेया वरारोहे निर्दिष्टं मुनिसत्तमैः ॥
चतुर्थी नवमी रिक्ता तथा चैव चतुर्द्दशी ।
पञ्चमी दशमी पूर्णा अमावस्या पूर्णिमा प्यथ ॥

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* *Tithis* are days of the moon, certain combination of which are denoted by certain epithets, (E. G.) the first, eleventh and the sixth days of the moon are named *Nanda*.

And other combinations of some other days of the moon are denoted by other appellations.

श्रुतं देवि यथोक्तञ्च नन्दाभद्रादि लक्षण ।
सिद्धिपापादि योगानामधुना फलमुच्यते ॥

शिव उवाच ।

शुक्रे नन्दा बुधे भद्रा शनौ रिक्ता कुजे जया ।
गुरौ पूर्णा च संयुक्ता सिद्धियोगः प्रकीर्त्तितः ॥
चन्द्रार्कयोर्भवेत् पूर्णा कुजे भद्रा गुरौ जया ।
बुधे शनौ च नन्दाचेत् शुक्रे रिक्ताभृता तिथिः ॥
आदित्यभौमयोर्नन्दा भद्रा शुक्रशशाङ्कयोः ।
बुधे जया गुरौ रिक्ता शनौ पूर्णा च पापदा ॥

Parbati said 'unfold to me, O Deva thou Ocean of kindness, what are *Nanda*, *Bhadra*, *Purna*, *Joya* and *Rikta*. Let me know clearly what are they ?

Siva said, 'The first eleventh, and the sixth days of the moon are termed the *Nanda*. The second, seventh and the twelfth days of the moon are described as the *Bhadra* by the experts in the Shastras. The third, eighth and the thirteenth days of the moon are denoted as the *Joya* by the wise ; the fourth, ninth and the fourteenth days are termed the *Rikta* and the full-moon, the new moon, the fifth and the tenth days of the moon are known as the *Purna*.

Siva said—'O Goddess, I have defined to you what are *Nanda*, *Bhadra*, *Joya*, *Purna* and

Rikta. Now I am to define to you what are the *Siddhi yoga*, the *Papayoga* and the *Amrita-yoga.*

Siva aaid ; If Nanda falls on Friday (i. e. if the first, eleventh and the sixth days of the moon chance to fall on Friday), Bhadra (the second, seventh and twelfth days of the moon) on Wednesday, *Rikta* (the fourth, ninth and fourteenth days of the moon) on Saturday, *Joya** on Tuesday and *Purna** on Thursday, it is called the *Sidhi yoga.*

शिव उवाच ।

सिद्धग्रमृतयोगफलमाद्यर्त्तौ भवेत् शुभम् ।
पापयोगफलं देवि ! सर्वतोऽशुभकारकम् ॥

The influence of the *Siddhi Yoga* and the *Amrita-Yoga* on the first appearance of mense is beneficient, and that of the *Papa yoga* is ominous.

The word *Papa yoga* intimates an association of certain days with certain stars respectively,—

AMRITA YOGA.

Nanda falling on Wednesday or on Saturday, *Bhadra* on Tuesday, *Joya* on Thursday, *Rikta* on Friday and *Purna* on Suuday and Monday, make what is called the *Amrita Yoga.*

PAPA YOGA*

* See back.

If *Nanda* fall on Sunday and Tuesday, *Bhadra* on Monday and Friday, *Joya* on Wednesday, *Rikta* on Thursday, and *Purna*, on Saturday, such combinations give rise to what is called the *Papa Yoga.*

such association being productive of evil consequences affecting persons.

Papa yoga is ominous.

CHAPTER V.

The influence on the first menstruation according as it happens during the different parts of the reigning period or periods of a constellation.

पादभेदेन देवेशि ! नक्षत्रायां फलं ब्रुवे ।
शृणु त्ववहिता भद्रे रतिशास्त्रे यथोदितम् ॥
अखण्डे चैव नक्षत्रे यदि रजस्वला भवेत् ।
भाग्यशीला तु सा नारी सुखं जीवति निश्चितम् ॥
द्विपादखण्डिते देवि ! यदि ऋतुमती भवेत् ।
दुःखं प्राप्नोति सा नारी नात्र कार्य्या विचारणा ॥
एकपादस्थिते या च नारी ऋतुमती भवेत् ।
सा भवेत् मृतगर्भा तु इति शास्त्रविनिर्णयः ॥

Siva said :

Now, O Supreme Goddess ! I will let you know what diffe ent consequences are liable to ensue, as dictated by the *Rati sastra*, according as a lady's first menstruation take place either in the entire or partial reigning period or periods of a constellation. Hear, thou, this attentively.

A lady first menstruating when the entire reigning period of influence had not yet waned (i. e. in the begining of the reigning period), she lives happily there being no question about it. If her first menses appear when half of the reigning period goes away, she endures lifelong misery;

if she gets first menstruated when only a fourth part of the reigning period of a constellation has elapsed, she endures lifelong misery, if she is first menstruated when only a fourth part of the reigning period of constellation remains her pregnancy, shall, of certain, be liable to abortion. These rulings are the results of the vast knowledge of sastra-makers. There is nothing mysterious or wonderful in their imagination.

शिव उवाच।

दिवाभागे तु या नारी आद्य ऋतुमती भवेत्।
सुखं जीवति सा नारी भवेद्भाग्यशालिनी ॥
रात्रौ ऋतुमती नारी या भवेद्धरणीतले।
पतिस्तस्य महादेवि सुखं जीवति निश्चितम् ॥
प्रभाते शेषयामेऽपि यदि ऋतुमती भवेत्।
वन्ध्या भवति सा नारी सत्यं सत्यं न संशयः ॥

The effects of the first menstruation according as it happens during day time or night.

Siva said :—A woman first menstruating during any part of the day becomes happy and attains fortune herself, if during night, her husband becomes happy and if during evening or closing part of night she becomes barren.

Rules observable during the menstrual epoch and the appellations woman obtains during the several days of that epoch.

शिव उवाच ।

ऋतोर्दिनत्रयं वापि गमने किं फलं भवेत् ।
तदा किं नामधेया सा तदधुना ब्रवीमि ते ॥
प्रथमेऽह्नि तु चण्डाली नारी ऋतुमती यदा ।
पापायसी द्वितीये च तृतीये नष्टरूपिणी ॥
तपस्विनी चतुर्थे च स्नात्वा यस्मात् विशुध्यति ।
प्रथमेऽह्नि अगम्या च गमने जीवनक्षय: ॥
द्वितीये तु महापापा तृतीये रमणीं त्यजेत् ।
अन्यथा सा च नष्टा स्यात् जानीहि परमेश्वरि ! ॥

Siva said—'O Bhagabati, now I resume to tell you what are the effects of enjoyment of women in the first three days of the menstruation, and what they become like in those days.

On the very day on which a lady's menstrual course begins, she assumes the character of a Chandalini.* On the very day (of the menstrual course) she is entitled a sinful woman. On the third day her character amounts to that of corrupted woman, and on the fourth day she

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* *Chandal*—The lowest class of men whom descent sastra looks on with a very stern glance, and who are mostly despised by the higher class *i. e.* the *Aryan* and the *chandals*

becomes like an anchorite woman. On that day (*i. e.* the fourth) she gets pure when she has performed her ablutions.

On the first day of her menstrual epoch, a woman is not to be approached with sexual intent. A man (*i. e.* her husband) who gets to his wife that day cuts his life short, the second day a man enjoying should imbibe a great sin. On the third day a man must not approach her for so doing she would turn out a harlot, *i. e.* a lewd wanton woman. This is the opinion of the experts in the co habitation laws. These lessons are no doubt the effects of vast experience of our ancient *Rishis.*

ब्राह्मण्यां शूद्रवीर्य्येण यो जातो जारदोषतः ।
सद्यो वभूव चण्डालः सर्वस्मादधमोऽपि च ॥

THE BRAHMABAIBARTA PURAN.

The text means that a person generated in the womb of a Brahman woman by a Sudra becomes readily a Chandal, the most wretched, fallen, and impure being.

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are sometimes and in some provinces in India are called *Pods.* Cultivation is the principal business of *chandals.* It is needless here to deal at length, as it is not unknown to Sanskrit scholars.

SECTION VI.

CHAPTER I.

भगवती उवाच ।

श्रुतं त्वद्वदनाम्भोजात् रतिशास्त्रं यथोदितम् ।
वद पद्मपुराणोक्तमधुना करुणानिधे ! ॥
निषिद्धानि दिनानीह यानि नारीषु सङ्गमे ।
फलञ्च तस्य किम्भूतमपत्यं कीदृशं भवेत् ।
तत् सर्व्वं ब्रूहि मे देव ! करुणा यदि वर्त्तते ॥

Parboti said :—'O Lord, I have heard from your mouth the Rati-Sastra. Now be pleased to tell me what are the days forbidden as regards sexual communion, and what are the results of such intercourse, and the destinies of issues born of such communion as given in the Padma Purana.

शिव उवाच ।

शृणु देवि ! निष्कलङ्के ! वक्ष्यामि यदहं त्वयि ।
श्रुत्वा तत् रतिशास्त्रोक्तं दिव्यज्ञानवती भव ॥
अष्टमी पूर्णिमा दर्शः प्रतिपच्च चतुर्द्दशी ।
संक्रान्तिश्च श्राद्धदिनं तथा श्रीहरिवासरः ॥
दिनानि वर्ज्जनीयानि अर्कवारस्तथापि च ।
यात्राकाले च देवेशि ! न गच्छेत् रमणीं सुधीः ॥
अपूर्णे कमले देवि ! कामिनीं यदि गच्छति ।

अल्पायुर्जायते तस्या गर्भे पुत्रः सुताथवा ।
रोगी दुःखी भवेच्चापि जानीहि नगनन्दिनि ॥

Siva said,—'O sinless Devi, hear what I say, for by knowing this thou shalt rise in wisdom. The first, eighth, eleventh and the fourteenth days of the moon the full and the new moon days, the last day of a Hindu month, the day on which a man offers cakes to his departed ancestors [cakes (*Pindas*) generally given by Hindus—Those days are strictly prohibited in performing any other religious or amusing works] the time of setting out on a journey, and also on Sunday,—these are to be avoided respecting sexual intercourse, as dictated by the co-habitation laws.

Knowest thou also, Daughter of the king (The *Nagraj*) if any body takes sexual intercourse with a woman in her undeveloped lotus (she that has not attained her full development), then O dear, the issue of such union, shall be ailing from diseases, and shall not live long, and there is no chance of getting a child. He or she becomes miserable for life.

CHAPTER II.

The destinies of offsprings according to their being sprung from sexual intercourse taken in the first, second, third and the fourth Prahara of a night.*

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* One of the four divisions into which a night is divided according to the Hindu method of measuring the 24 hours.

प्रथम प्रहरे देवि ! नारीगामो भवेद् यदि ।
अकाले म्रियते तस्य कन्या च यदि वा सुत: ॥
द्वितीयप्रहरे रात्रौ ऋतुं रचति यो नर: ।
दरिद्रा सा भवेत् कन्या दरिद्रश्च स्मृत: सुत: ॥
गच्छेद्दै कामिनीं कोऽपि तृतीयप्रहरे यदि ।
तनया कुलटा तस्य पुत्रस्तस्य नराधम: ।
दुर्ज्जनोऽपि भवेत् सोऽथ दास्यवृत्तिपरायण: ॥
चतुर्थप्रहरे रात्रौ ऋतुं रचति यो नर: ।
पुत्रं स लभते देवि ! कृष्णभक्तिपरायणम् ॥
इति ते कथितं देवि ! निशायामाफलं यथा ।
इदानीं शृणु वच्यामि यत्फलं दिनगामिन: ॥

Siva said, whoever takes sexual intercourse during the first *prahara* (part) of a night with a woman who has completed the forbidden three days after menstruation, begets an issue (whether male or female) which shall die certainly within a very short period. Whoever takes sexual intercourse during the second *prahara* of a night, his issue (as the effect of that intercourse) shall be very poor for life *i. e.* the child will spend life in misery.

Whoever takes intercourse during the third *prahara* of a night with a woman shall beget an issue which, if a female, should be of loose-character and if a male, a worthless wretched. And the male offspring should be a wicked being and a villain that should bind himself to servitude.

Whoever takes intercourse with a woman during the fourth *prahara* of a night, shall get a male child who should be a devout worshipper of Hari (God). (His time shall be devoted in religious affairs and he will be a leader of religious reforms &c.)

Thus I have described to you the effects of intercourse taken during the several divisions of a night. Now hear what I disclose if it be taken during day time.

The merit of sexual intercourse taken during day time.

दिवाभागे महादेवि ! बुद्धिमान विजितेन्द्रियः ।
नारीगामी नो कदापि हितकामो भवेत्तु सः ॥
दिवाभागे महादेवि ! नारीं गच्छति यो नरः ।
अल्पायुस्तस्य पुत्रः स्याद्दुराचारो नराधमः ॥
विपदं लभते मर्त्यः नूनं सतु पदे पदे ।
इति मत्वा महादेवि ! दिवागामी भवेन्न हि ॥

Siva said ; "O Goddess, if one is desirous of one's own good, an intelligent man having control over his passions and appetites, shall never be addicted to sexual intercourse during the day time. Whoever takes intercoure with his wife during day shall get an issue, which if a son, should, of certain, be of evil character and shortlived, notorious man. And he shall be involved in dangers and difficulties in life at every

step (and there is every reason to believe that his life should be spent in begging alms) And having this consideration a man should not take intercourse with his wife during day.

The merits of sexual intercourse taken in the several nights of the period of II days after the ablution performed on the fourth day of the menstruation.

चतुर्थेऽह्नि महादेवि ! स्नात्वा शुद्धमति शुभा ।
भूषणै र्भूषितां नारो सुहृष्टा स्वामिनं व्रजेत् ॥
तेन चेज्जायते पुत्रः भवेद्धर्म्मपरायणः ।
कन्या चेज्जायते देवि ! पतिभक्तिपरायणा ॥
गच्छेन्नारीं महादेवि ! यद्यपि पञ्चमेऽहनि ।
तज्जाततनयः दुष्टा कुलटा च कलङ्किनो ॥
षष्ठे च रमणीं गच्छेत् कामतो यदि कश्चन ।
तत्पुत्रो जायते भिक्षुर्महादरिद्र एव च ॥
नारीगामी भवेद्देवि ! सप्तमेऽहनि यद्यपि ।
तनया कुलटा तस्य भजते परपूरुषम् ॥
अष्टमे यदि देवेशि ! रमते भार्य्यया सह ।
लभते तनयं सोऽपि सुखिनं धर्म्मशालिनम् ॥
नवमे जायते नारीसङ्गमात् तनया तु वा ।
सती पतिव्रता सा च सदाचार परायणा ॥
भार्य्यया रमते कोऽपि दशमेऽहनि यद्यपि ।
सुखिनं सद्गुणोपेतं लभते पुत्रकं स च ॥

एकादशे ऋतुरात्रां करोति यदि मानवः ।
तनया तस्य धर्म्मिष्ठा भवेच्च कुलवर्द्धिनी ॥
द्वादशे दिवसे देवि । नारीं गच्छति यो नरः ।
तत्पुत्रः सत्यवादी स्यात्तथैव विजितेन्द्रियः ॥
दीर्घायुश्च स निष्पापः विष्णुभक्तिपरायणः ।
जायते तनया सङ्गात् त्रयोदशे महेश्वरि ! ॥
जितेन्द्रिया च सा कन्या सदाचारपरायणा ।
मधुरभाषिणी सातु सत्यमाश्रयते ध्रुवम् ॥
चतुर्द्दशेऽह्नि वै देवि ! यो गच्छेत् रमणीं नरः ।
जायते तनयस्तस्य महासुखी विचक्षणः ॥
इति ते कथितं देवि ! रतिशास्त्रे यथोदितम् ।
ज्ञात्वैतत् मानवो लोके नारीसङ्गं समाचरेत् ॥

RESULT OF THE FOURTH DAY'S UNION.

Siva said : 'On the fourth day after ablution a lady becoming pure in mind and body and wishing well of herself, should, dressed with ornaments and wearing apparels resort to her husband of her own accord to lie with him. The issue of that sexual congress, if a son, should certainly turn pious and if a daughter, she should be devoutly attached to her husband.

So a female issue of the sexual intercourse taken on the fifth night after the menstruation is sure to become a prostitute, laying a great scandal on her life.

Whoever having the strongest desire to come together sexually, enjoy a woman on the sixth night after her menses, shall, as the effect of that enjoyment, get a son who should be a beggar and have to live by begging as the poorest man.

In a sexual enjoyment with a woman taken place on the seventh nigh of her menstruation, the produce will be a daughter who should after leaving off her husband, resort to another man, while a male issue of the sexual play with a wife performed on the eighth night after her menses, should be happy and devoutly pious.

Female issue of the sexual intercourse taken on the ninth night after the menstruation, should become pious, chaste, fond of pure things, and conform to good ways. Whoever having a desire to come together sexually, enjoys a woman on the tenth night after her menstruation shall as the effect of that enjoyment, get a son who should be happy from birth, and should also be of superior manly qualities. (He will pass his life pleasantly and be admired by his fellow-citizens as an honest and liberal spirited statesman.) The female issue of the sexual union on the eleventh day becomes protector of the purity of the family of her line. Whoever, on the twelfth night after the appearance of the mense of his wife, enjoys her sexually, shall, as the effect of that enjoyment, get a son who should be sinless, free from his passions and appetites, blest with a long life, and possessor of the pure conduct requisite for the worshipper of

Visnu (God) O Great Goddess, if the sexual union takes place on the thirteenth night after the mens truation, the female issue becomes conqueror of her passions and appetites, does conform to good ways, civil manners, becomes endowed with sweet voice and loves truth. Whoever lies sexually with a woman on the fourteenth night after the appearance of the menses, shall, as the effect of that sexual intercourse, get a son who should become very happy throughout his life and prudent. Oh Sweet, such as the above is declared in the cohabitation laws, learning which and pondering on which a man should come to get her sexually.

CHAPTER IV.

The condition of children due to certain special faults with regard to sexual union.

शिव उवाच ।

शृणु देवि प्रवच्यामि नारीसङ्गविधानकम् ।
यथोक्तं मनुना चैव याज्ञवल्क्यादिभिः शुभे ॥
दुःखानि जातवालानां रोगादयस्तथैव च ।
अवैधगमने ननं प्रभवन्ति शृणु प्रिये ! ॥
ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोड़श स्मृताः ।
यस्मिन् कस्मिन् दिने त्वेषां गमने गर्भसम्भवः ॥
एषामाद्यास्ततस्त्रस्तु निन्दितैकादशी च वा ।
त्रयोदशी च शेषास्तु प्रसस्ता दश रात्रयः ॥

अन्यच्च ।

प्रथमेऽह्नि तु चण्डाली द्वितीये ब्रह्मघातिनी ।
तृतीये रजकी प्रोक्ता चतुर्थेऽह्नि च शुध्यति ॥

अन्यच्च ।

पञ्चपर्व्वाणि संत्यज्य गच्छेन्नारीं सुबुद्धिमान् ।

Siva said ; "Oh Sweet, hear what rules have been laid down by Manu. Yajnavalka, and such other legislators regarding sexual intercourse and enjoyment.

WHAT IS THE ACTUAL TIME OF PREGNANCY.

The sufferings to which children are subject spring from undue intercourse certainly. Sexual intercourse taken in any night of the period of 16 days commencing from the appearance of the menses may cause pregnancy, and this is the natural period when pregnancy might be caused.

WHAT DAYS TO BE OMITTED FOR SEXUAL CONGRESS.

The first four days, the eleventh day and the thirteenth day (reckoning from the first day of the appearance of menses) are to be avoided respecting sexual inter-communion, and the remaining ten days are broad for such intercourse.

ELSEWHERE IT IS TOLD.

On the first day of her menstruation the impurity of a female is that of a Chandal woman.* On the second day her impurity amounts to that of a woman who has slain a Brahman. On the third day her impurity amounts to that of a washer woman. On the fourth day she becomes pure.

पुरं भर्त्तुश्चतुर्थेऽह्नि गच्छेन्नारी पतिव्रता ।
तथा मघाञ्च मूलाञ्च यत्नतः परिवर्ज्जयेत् ॥
रात्रौ चतुर्थ्यां पुत्रः स्यादल्पायुः धनवर्ज्जितः ।
पञ्चम्यां पुत्रिणी नारी षष्ठ्यां पुत्रः सुमध्यमः ॥
सप्तम्यामप्रजा योषिदष्टम्यामीश्वरः पुमान् ।

RULES AND REGULATIONS REGARDING SEXUAL CONGRESS.

A devotedly faithful wife should approach her husband on the fourth day of the menstruation. She should also carefully avoid the days of the constellations *Magha* and *Mula.*† The offspring of the sexual intercourse taken on the fourth night

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* The Chandals form the lowest type of Hindu-society, and they are looked upon with contempt as the most impure of all men by the pious Hindus for their cruel profession of hunting harmless animals with dogs, and for their bodily uncleanliness, the act of killing an animal for food or for any other purpose being regarded as sinful.

† Magha, Mula, Punarvasu, Kirtika, Ardra, Bharnai

after the appearance of the periodical* menstrual course, should be a male one who should have no wealth and whose term of life should be short. The issue of the fifth night after the appearance of menses should be a female one who should have many male children born to her. The issue of the sixth night of the menstrual course is a male one who should be of normal qualities. The offspring of the seventh night after the appearance of the menstrual course should be a female one that should have no male children. The effect of intercourse of the eighth night after the appearance of the menstrual course shall be a man of godly virtues, sound health, sharp memory, charming in appearance, great literary merit, &c. &c. &c.

नवम्यां सुभगा नारी सुरूपा च तथा भवेत् ॥
दशम्यां प्रवरः पुत्रो जानीहि वरवर्णिनि ।
एकादश्यामधर्म्मा स्त्री द्वादश्यां पुरुषोत्तमः ॥
त्रयोदश्यां सुता पापा वर्णसङ्करकारिणी ।
धर्म्मज्ञश्च कृतज्ञश्च आत्मवेदी दृढव्रतः ॥
प्रजायते चतुर्द्दश्यां पञ्चदश्यां पतिव्रता ।
आश्रयः सर्व्वभूतानां षोड़शे जायते पुमान् ॥

The issue of the ninth night after the appearance of the menstrual course should be a female of

&c. are names of constellations in the zodiac. See the Hindu Calendar and the Hindu Astronomy of Aryavarta.

i. e. monthly as usual.

exquisite beauty and good luck ; she may have every chance to be a queen of fortune. That of the tenth night of the menstrual epoch should be a son with superior abilities ; that of the eleventh night of the menstrual epoch should be a daughter of sinful character. The offspring of the twelfth night of the menstrual epoch should be a male one of excellent virtues. The issue of the thirteenth night of the menstrual epoch should be a female one of sinful character and shall create mixed castes.* The offspring of the fourteenth night should be a male one who should have knowledge of religion, and also be intelligent, grateful and firm of purpose. He will spend his life in regarding, discussing and delivering religious addresses and he will be a firm believer in God. His intelligence and pure character will create a large number of followers. The issue of the fifteenth night of the menstrual epoch should be a female one devotedly faithful to her husband. The issue of the pregnancy caused in the sixteenth night after catamenia should be a male one destined to be the protector of all creatures.

न रोगार्त्तां न रोगार्त्तः मलिनां मलिनो न च ।
न दिवा न च सन्ध्यायां गच्छेत् शास्त्रविदां मतम् ॥

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* i. e. by illicit intercourse with men of any caste would be a source of productioner of mixed children.

रन्तुकामोऽपि नो कश्चित् स्त्रियं गच्छेत् कदाचन ।
प्रातर्दिवाथ सन्ध्यायामिति शास्त्रोदितं यथा ॥
ऋतोश्चतुर्दिनं त्वाद्यं न स्पृशेत रमणीं जनः ।
मासि मासि ऋतौ रीतिरेषा पाल्या प्रयत्नतः ॥
चतुर्थदिवसे स्नात्वा नारी तु शौचमाप्नुयात् ।
प्रशस्तः सर्ववर्णेषु विधिरेष प्रकीर्त्तितः ॥

RULES TO BE OBSERVED IN SEXUAL UNION.

An invalid and sickly person must not indulge in cohabiting with an invalid and sickly constituted woman. A man of depressed mind should not take sexual intercourse with a woman of depressed mind ; or a pair whose paleness is due to diseases or otherwise must not come together sexually, neither during day, nor during morning or evening say the experts in the cohabitation laws, one should associate sexually with a male or a female to satisfy his or her sexual appetites. Women are not fit to be touched (by any man) for the first four days of their usual monthly menstrual course. Ablution on the fourth day leads to purification. This is the rule to all classes as confirmed by the Sastras.

RULES TO BE OBSERVED AT THE TIME OF MENSES.

रजोदर्शनतो दोषात् सर्वमेव परित्यजेत् ।
सर्व्वैरलक्षिता शीघ्रं लज्जितान्तर्गृहे वसेत ॥

एकाम्बरावृता दिना स्नानालङ्कारवर्ज्जिता ।
मौनीन्यधोमुखो चक्षुःपाणिपद्भिरचञ्चला ॥
अश्नीयात् केवलं भक्तं नक्तं मृन्मयभाजने ।
स्वपेद्भूमावप्रमत्ता क्षपेदेवमहस्त्रयम् ॥
स्नायीत च त्रिरात्रान्ते सचेलमुदिते रवौ ।
परिधायाम्बरं धौतं ततो विशुद्धिमाप्नुयात् ॥

On the appearance of the menses a woman being impure, should give up every luxury, and unseen by any body, should soon slip abashed into the inner apartment, She should cover her body with a single piece of cloth, should look on herself as in a very mean and pitiable condition becoming her state, should make her shorn of ornaments, should avoid bathing, remain silent with her head bent down in spirits dejected, her whole aspect prone to the ground, her eyes, hands and feet inexpressive of any motion, and she should eat such food as boiled rice in an earthen pot during night only, sleep on the ground in a calm state of mind, and so pass the first three days, on the fourth day the sun having risen, she should perform her ablution, and when afterwards she has put on her water-washed vesture she should be restored to purity.

अपिच ।

वर्ज्जयेन्मधु मांसञ्च पात्रे खर्पे च भोजनम् ।
गन्धमाल्यं दिवास्वापं तथा ताम्बुलशोधनम् ॥

दग्धे शरावे भुञ्जीत पेयं नाञ्जलिना पिबेत् ॥
आहारं गोरसभवं तथा गोरसमेव च ।
त्यजेत् पुष्पालङ्करणमञ्जनं रोदनं तथा ॥
पीठाद्यारोहणं वापि अग्निसंस्पर्शनं तथा ।
एतत् सर्व्वं परिहरेत् सर्व्वथा च दिनत्रयन् ॥

अन्यच्च ।

अञ्जनाभ्यञ्जनं स्नानं प्रवासं दन्तधावनम् ।
न कुर्य्यात् सार्त्तवा नारी ग्रहाणां दर्शनं तथा ॥

Also,—

During the first three days of the menstruation a woman should avoid taking her food from metal or broken earthen dishes (शर्प), she should abjure drinking, flesh, wreaths of flowers, day sleep, chewing betels and cleaning the mouth (with dentifrice or any kind of scented tooth powder). She should take her food from a concave pot made of baked clay, should not drink water with the palms of her hands ; she should abjure foods derived from the milk of the cow and the milk itself ; should not wear flowers or ornaments, should not blacken the borders of her eyes with collyrium, should not lie in a scented or high bed, and not touch fire or weep.

ELSEWHERE IT IS TOLD.

During the first threee days of the menstruation a woman should not blacken her eyelashes with collyrium* ; should not anoint her body with oil ; must not bathe ; should not leave her own country to go to distant lands ; should not cleanse her teeth (with washes), and must not observe the celestial bodies.

षोड़शर्त्तुनिशाः स्त्रीणां तासु युग्मासु संविशेत् ।
पर्व्वाण्याद्यास्चतस्त्रश्च ब्रह्मचार्य्येव वर्ज्जयेत् ॥
चतुर्थेऽह्नि च सङ्गे भवेत् गर्भस्य सम्भवः ।
तद्दिने तु रजःस्रावे न गच्छेत् रमणीं नरः ॥
ऋतोर्दिनत्रयं देवि ! नारी वै त्वशुचिर्भवेत् ।
तदा त्वभ्यञ्जनादीनि तथा स्नेहानुलेपनम् ।
जलावगाहनं वापि न कुर्य्यात् रमणी क्वचित् ॥
भूमौ शय्यां स्थापयित्वा तस्यां नारी शयीत वै ।
दिवानिद्रा वर्ज्जयेच्च तथा रजोविसर्पनम् ॥
अग्निस्पर्शमतिहासं तथा च दन्तधावनम् ।
आमिषाणां भोजनं वा वहिर्द्रव्यस्य दर्शनम् ॥
जलपानं त्वञ्जलिना कर्म्म देहश्रमावहम् ।

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* A kind of black preparation chiefly used by women on their eyes

भोजनं धातुपाते तु तथा वै खपरेऽग्रनम् ।
ऋतुमती यास्तु नारी सर्व्वथा तु परित्यजेत् ॥

अन्यच्च ।

त्रिरात्रं रजस्वला ग्रशुचिर्भवति । सा नाभ्यञ्ज्यात्, नाप्सु स्नायादधः शयीत, न दिवा स्वप्यात्, न रज्ज्,विसृजेत्, नाग्निं स्पृशेत्, न दन्तान धावयेत्, न मांसमश्नीयात्, न ग्रहान्निरीक्षेत्, न हसेत्, न किञ्चिदाचरेत् नाञ्जलिना जलं पिवेत्, न लोहितेन नायसेन न खर्पेण वा ।

ELSEWHERE IT IS TOLD.

Sexual intercourse with a woman taken in any one of the nights forming a period of sixteen days commencing from the appearance of the catamenia, may cause pregnancy. But a man should come together sexually in the even nights of the said period. In the five nights of the *pancha parva*, and in the first four nights of the menstruation a man should avoid sexual intercourse like an anchorite given to celibacy. Though the fourth night after menstruation may be employed to cause pregnancy by the dictates of the cohabitation laws, yet it is to be understood that sexual intercourse is only allowable in the said fourth night if the menstrual fluid has ceased to come out in that night. A woman remains impure for the first three days of the menstruation. During that time she should not use collyrium to paint

her eye brows, must not anoint her body with oil, soda, alkalai or other scented preparation, should not merge her body into water, must lie on bed spread on earth, abjure day sleep and night keeping, should not manufacture rope, nor touch fire, abjure cleansing the teeth, and should not take goat flesh or other meats, fleshes &c. ; she should not cast her eye on objects beyond her room, should not laugh or do anything which requiers bodily exertion, must not drink by holding the water in the palms of her hands, or take food from a metal vessel or a *kharpa*.

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यो व्रजत्यपरां नारीं परित्यज्य स्वकां स्त्रियम् ।
मृते नरकमभ्येति हीयेतात्रापि चायुषः ॥
इति मत्वा स्वदारेषु ऋतुमत्सु बुधो व्रजेत् ।
षोड़शानां दिनानान्तु ऋतोर्मध्ये प्रकीर्त्तितम् ॥
शास्त्रोदितां दोषहीनां सकामामनृतावपि ।
उपेयात्तु जनः कामी सदा ते कथितं शृणु ॥
अप्रौढ़गर्भा या नारी भवेदत्यन्तकामुकी ।
तामर्हति जनो गन्तुं तत्कामसाधनाय तु ॥
पञ्च पर्व्वाणि चश्लेषा ज्येष्ठा मूला मघा तथा ।
रेवती कृत्तिकाश्विन्य उत्तरात्रितयकं त्यजेत् ।
व्रजेद्दतौ पर्व्ववर्जमिति यत्तु विनिश्चितम् ।

ऋतौ नोपैति यो भार्य्यामनृतौ यश्च गच्छति ।
तुल्यमाहुस्तयोर्दोषमयोनौ यश्च गच्छति ॥

CHAPTER V
SEQUEL OF AN UNLAWFUL SEXUAL CONGRESS.

Whoever takes sexual intercourse with a woman not his wife, shall be doomed to hell in the next world, and his term of life here shall be short. Knowing this a wise man should take intercourse with his wife during the period of sixteen days commencing from the appearance of her menses. He may come together sexually with her in nights after the lapse of the said period, if she desire to be carnally satisfied, and be not disqualified by any defects cited in the laws. A man may satisfy the burning carnal desire of his wife in the undeveloped stage of the womb. Avoiding the days of the *Panchaparva*, and also the days of the constellations *Jestha*, *Mula*, *Magha*, *Aslesha*, *Reboti*, *Kritika*, *Asvini*, *Uttara-sarah*, *Uttara-Bhadrapad*, and *Uttara-falguni*, a man should take sexual intercourse with hls wife during the period of sixteen days commencing from the appearance of the menses. The sin caused by the omission of intercourse with one's own wife in the above mentioned period, and that imbibed by approaching one's own wife sexually when the said period shall have elapsed, are equivalent to the crime caused by the

carnal union of a man with a girl of immature sexual organ, or with a being having no female sexual organ. A man's sexual intercourse with his wife shall compel him to undergo the penance of fasting for three consecutive nights, provided the intercourse taking place during any of the days of the *Panchaparva*, or on any day after the said period (of 16 days of the menstrual epoch) shall have expired.*

पञ्चपर्व्वस्वपि तथान्नृतावपि च गच्छति ।
अनारोग्यायां दशायां त्रिरात्रमुपवासतः ।
स पापाच्च विमुच्येत इति शास्त्रोदितं मतम् ॥
कामतो यो महादेवि ! नारीमन्याञ्च पश्यति ।
स्पृशेत् वदेद् गिरं वापि ब्रह्मचर्य्यात् स विच्युतः ।
यस्तु शूद्रान्नभुक्तेन गच्छेत् तु रमणीं नरः ।
तत्पुत्रः स्यात् द्विजन्मापि शूद्रतुल्योऽशुचिः प्रिये ॥
ऋतुस्नातां च यो भार्य्यां सन्निधौ नाधिगच्छति ।
स गच्छेत् नरकं घोरं ब्रह्महेति तथोच्यते ॥

Whoever with a lustful mind looks at or touches or even speaks with a woman not his wife, shall lose his purity requisite to entitle him to the study of the Vedas (Brahmacharya). Whoever with a Sudra's food in his stomach takes

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* This injunction of the Sastra-makers is to be referable to the person associating with his wife not in a sound state of health but effected with ailments or maladies.

sexual intercourse, his son being the effect of such intercourse shall be impure, and though twice born should be affected with the nature of a Sudra,† and since the food in the stomach of

ऋतुकाले महादेवि ! यदिस्यात् गर्भसम्भवः ।
तत्काले हि प्रिये ! स्नानं साधु मैथुनिनः स्मृतम् ॥
अनृतौ तु यदा कार्य्यं शौचं मूत्र पुरीषवत् ।
द्वावेतावशुची स्यातां दम्पती शयनं गतौ ।
शयनादुत्थिता नारी शुचिः स्यादशुचिः पुमान् ॥
आद्यन्त भूतौ यामौतु वेदपाठेन यापयेत् ।
अन्ययान्तु महादेवि ! स्त्रीसम्भोगो विधीयते ॥
शासनानि च प्रोक्तानि तानि योऽनुसरेन्नरः ।
मोक्षं स लभते नूनमिति ते कथयामि च ॥
दिवारात्रिविधानं तु यदुक्तन्तु मया पुरा ।
तच्छ्रुत्वा तु भजेत् नारीं सदा ज्ञानपरायणः ॥
न विश्वस्यापि यो मोहादधनादुत्य तथैव च ।
नानुगच्छेत्तु शास्त्राणि नरकं हि स गच्छति ॥
जायते पशुयोनौ च इति शास्त्रविनिश्चितम् ॥

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† The epithet *twice-born* is applied to a person belonging to any of the higher castes (Brahman, Kshatriya, Vaisya), for these are supposed to be born twice—their first birth being from the mother's womb and is a real one, and second an imaginary one supposed to take place on the day of the investiture with the sacredthread and initiation into the student life.

the father during the intercourse was given by a Sudra the son should inherit the nature of a Sudra.

Whoever when staying with her does not approach his wife who has completed her regular ablution on the fourth day, shall be doomed to the dreadful hell and its fire (sufferings), and shall suffer for an amount of crime like that of the slayer of a Brahman. The Hindu Sastra makers point out that the extreme punishment ends after going into the hells and its fire which is the most painful. Since there is possibility of conception during the period of sixteen-days beginning from the appearance of the menstrual course ; a man who comes together sexually with his wife during the aforesaid period shall have to perform his necessary purifying ablution as dictated by the sastra ; and if he takes intercourse on any day after the expiration of the said period, he shall attain purity by undergoing such process of purification as is necessary after the motions of stool

ब्राह्मणक्षत्रियविशस्त्रयोवर्णाः द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पञ्चमः ॥

मनु ।

and urine. But if the nuptial pair become impure when they lie together in one bed, the female gets pure when she has left the bed.. But the male remains impure till he has undergone the process

of necessary purification as laid down by Sastras. The first and the last quarters of a night should be spent in the study of the religious book which relates truth and justice, and the remaining two may be employed in the enjoyment of the bed.

Whoever follows those rules with regularity shall, of certain, obtain the highest bliss (moksha) Thus I have narrated to you all the rules to be followed during day and night. He who hears this shall be raised in wisdom.

Whoever being a Brahman omits through his disbelief or negligence to observe the said rules laid down in the sastras, shall be punished with the horrible infliction of hell or shall be born as a beast.

CHAPTER VI.

The cause of untimely death and deformity of infants.

भगवती उवाच ।

कथं देव ! महादेव ! अकाले म्रियते शिशुः ।
विकलाङ्गो विकृताङ्गः कथञ्च गर्भजो भवेत् ॥
एतत् सर्व्वं समाचक्ष्व दुर्व्वलप्रकृतिः कथम् ।
कथं वा जायते पुत्रः कालकारणभेदतः !
तत् सर्व्वं वद हे देव ! करुणा यदि वर्त्तते ॥

शिव उवाच।

पूर्णिमा च महादेवि ! रसाधिक्यविधायिनी।
अमावस्या तथा चैव रतिशास्त्रे प्रकीर्त्तिता॥

रमणीगमने तत्र रसाधिक्यं भवेद् ध्रुवम्।
दुर्व्वलो विकलाङ्गश्च तद्गर्भे जायते शिशुः॥

अकाले म्रियते चैव जानीहि वरवर्णिनि।
बहुश्रमं पतिसङ्गमुत्तमं गुरुपाकि च॥

दुष्पचश्चाशनं त्याज्यं दिवानिद्रां भयं तथा।
दुःखञ्च भारवहनं भीषणाकार दर्शनम्॥

अधोमुखञ्च शयन तथोत्तेजितचित्तताम्।
बहुपर्य्यटनं तद्वद् यानाद्यारोहणादिकम्॥

असमस्थानवेशश्चाप्येतत्सर्वं प्रयत्नतः।
गर्भिण्या परिहर्त्तव्य मन्यथैतानि सर्व्वथा॥

गर्भस्य चैव गर्भिण्या भवेयूः रोगकारणं॥

ऋतुकालेऽपि चैतानि नारी परिहरेत् सदा।
देवि ! शास्त्रोल्लङ्घनं हि रोगमूलम् भवेत् परम॥

भगवती उवाच।

ऋतोरारभ्यत्रिरात्रञ्च यदा नारी पतिं व्रजेत्।
किं फलं जायते देव ! ब्रूहि मे करुणानिधे !॥

शिव उवाच ।

शृणु देवि ! प्रवच्यामि यत्पृष्टञ्च त्वयानघे ! ॥
ऋतौ शोणितं नार्य्या वेगेन वहते ध्रुवम् ।
वीजं पुंसः सङ्गमेतु न चान्तः प्रविशेत् क्वचित् ॥
प्रथमेऽह्नि महादेवि ! यदि नारी पतिं व्रजेत् ।
अचिरात् म्रियते तस्याः पतिपुत्रौ न संशयः ॥
द्वितीयेऽह्नि फलंतद्वत् पतिसङ्गेतु जायते ।
सूतिकागार एवासौ सुतो नूनं विनश्यति ॥
तृतीयेऽह्नि कृते सङ्गे भवत्यल्पायुरर्भकः ।
जायते विकलाङ्गश्च शुश्रुतेनेरितं तथा ॥
चतुर्दिवसाच्चैव यावत् षोड़षवासरम् ।
विधेयं नारीगमनं शास्त्रञ्च क्रमतः स्मृतम् ॥
तैलाभ्यङ्गं नखच्छेदं रोदनाभ्यञ्जनं तथा ।
दिवानिद्रां तथा स्नानं गात्रे गन्धानुलेपनम् ॥
अतिहास्यं बहुवाक्यं केशविन्यासमेव च ।
उच्चस्वरश्रवणञ्च बहुवायुनिषेवणम् ॥
बहुश्रमञ्चर्त्तुमतो रमणी परिवर्ज्जयेत् ।
सर्व्वाण्येतानि च यतो दूषयित्वा तु शोणितम् ।
रोगकारणतां यान्ति यतस्ते कथितं प्रिये ! ॥

शिव उवाच ।

प्रयत्नतः शृण्वधुना विशेषं यद्‌ब्रवीमि ते ।
यच्छ्रुत्वा च महादेवि ! मद्‌ज्ञानं प्रजायते ॥
ऋतुमती तु या नारी कुर्य्यान्मूलादिरोधनम् ।
उपवासादिकं कुर्य्यात् तथैव पतिसङ्गमम् ॥
पीड्यते हि ध्रुवं सा च रक्तगुल्मादिपीड़या ।
एतद्धि यन्मया प्रोक्तं चरकानुमतं शृणु ॥

Parbaty said "Disclose to me, O Deva! how issues die prematurely, become maimed and deformed in limbs, weak natured, and how time and circumstances variate the nature of offsprings. Tell me all these if you are kindly disposed to me."

Siva said: The new and the full moon days increase the watery portions of the human system consequently the semen discharged on those days should have more watery parts in it than that ordinarily should have discharged, hence the issue of such seminal discharge should be weak and defective and die an untimely death. The new and full moon days increase the watery portion of the body and therefore persons suffering from Orchities, Rheumatism and other diseases, should take light food on these days.

Excessive labour, sexual intercourse, taking of highly seasoned foods, hot and difficult to be

digested, day sleep, night-keeping, fear, fastings, sustenance of heavy loads, heinous sights, lying supine, indulgence in fits of anger, too much walking, journey by vehicles, and sitting in uneven places—these are to be avoided by a pregnant woman, for these are the causes of various diseases to the fetus and its mother. And a woman during her menses also should avoid these things, or she too, of certain, should suffer from various maladies certainly coming of violating the laws, dictated by the Sastras.

Parbati said: O Deva! disclose to me what evils arise if a lady associates sexually with her husband in the first three nights of the menstruation. Mahadeva said: Hear, O thou spotless Devi! what I say.

A lady under the state of menstruation should carefully avoid lying with her husband sexually for the first three nights, the reasons being that during the time blood flows very swiftly within the female system, and one that associates then sexually the semen does not enter the womb (ovaria), sexual association on the first night shortens the life of the husband and he loses his health by continual illness and the child born of such intercourse dies also very soon.

The same results certainly come to pass when the pair come together sexually on the second night for then the child dies in the very shed in which it is born. Sexual intercourse on the third

night cuts the life of the child short, and makes it as the *Sastra* says, defective in certain limbs, but sexual associations in any one night of the period commencing from the fourth to the sixteenth night, is good and the more remote the night from the fourth, the better it is for the purpose.

Elsewhere it is told :—

Anointment of the body with oils, perfumeries &c. paring of the nails, loud weepings, use of collyrium to paint the eye brows, day slumber, bathing, anointment with sweet scented pomatums, loud laughs, much talking, dressing the hair, reception of loud voices into the ears, undue enjoyment of the open air and much labour,—all these should be avoided by a woman during her menstrual epoch, for these by corrupting the blood become the source of various diseases. O great goddess now attend to what I especially remark. A woman who during her menstrual epoch suppresses the motions of stool and urine, or fasts or comes together sexually, should have to suffer from *Metrorhagia Leucorrhœa*, *Dismenarrhœa*, *Hysteria* and other painful diseases as cited in the *Charaka Sanhita*.

SECTION VII.

Description of the beds of the four classes of women.

भगवती उवाच ।

श्रुतं महात्मन् सर्व्वं मे त्वयोक्तम्हतुपासनम् ।
चतुर्विधानां नारीणां मधुना ब्रूहि मे विभो ! ।
का शय्या प्रीतिदा कस्याः का वा कस्यां लभेत् सुखम्॥

शिव उवाच ।

सत्यं सत्यं महादेवि ! कृतं प्रश्नं मनोरमम् ।
तदहं ते प्रवक्ष्यामि सर्व्वं मनसि धारय ॥

पुष्पशय्यां समाचर्य्य गन्धचन्दनवासिताम् ।
शेते वै पद्मिनी नारी चित्तरञ्जनहेतवे ॥

अथातः संप्रवक्ष्यामि चित्राणीचित्तरञ्जनम् ।
शयनं शयनार्थञ्च शृणु तत् राजनन्दिनि ! ॥

कार्पासशयनं कृत्वा गन्धचन्दनवासितम् ।
शेते कन्या तदुपरि चित्राणी चित्रसुन्दरी ॥

दिव्यशय्यां समास्तीर्य्य दुग्धफेननिभां शुभाम् ।
शेते च रमणी तुष्टा शङ्खिनी नात्र संशयः ॥

मीनमांसप्रिया चैव हस्तिनी मदनविह्वला ।
शयनं कीदृशं तस्यास्तच्छृणु त्वं महेश्वरि ! ॥

दिव्यशय्यां परित्यज्य शेते-भूमितलं यदि ।
तदा सा परमप्रीता भवेदिति न संशयः ॥

इति ते कथितं सर्वमादिशास्त्रं नगात्मजे ! ।
एतज्ज्ञात्वा विचार्य्याय तथा कुरु यथा मतिः ॥

Bhagabati said : O Great Soul, I have listened to everything you have narrated about the menstrual incidents of woman. Now pray tell me about the beds of these different classes of woman.

Siva replied 'O great Goddess, you have questioned of good things, hear with attention what I say.

Description of Padmini's bed—Siva said, by preparing beds strewn over with flowers, scented with sweet sandal, Padmini lays herself down and this gives her great pleasure.

Description of chitrani's bed—Siva said : Now I am to tell you what sort of bed pleases Chitrani most, O daughter of the king (*Nag Raja*) !

By preparing beds of cotton perfumed with sweet scents and sandals &c. Chitrani pleasantly lays herself down, and this she is quite satisfied with.

Description of Sankhini's bed—Spreading out excellent beds having the beautiful softness and whiteness of milk froth a Sankhini woman should, of certain, lie down with a pleased mind.

Description of Hastini's bed—Siva said, fond of fish and meat and satiation of her lustful passions is the nature of Hastini. Hear now, O Great Goddess, what I say as to the nature of her bed. She is well pleased with lying down on the ground leaving off even the excellent bed and this is very true of her nature. Thus I have informed thee all

about the *Ratisastra*, thinking upon which follow what thou, O Great Goddess, like best.

SECTIONS VIII.

The methods of pleasing the minds of the four classes of woman.

भगवती उवाच।

श्रुतं देव ! यथोक्तञ्च रतिशास्त्रोदितं वचः।
अधुना कृपया ब्रूहि नारीरञ्जनसाधनम्॥

शिव उवाच।

शृणु देवि ! प्रवक्ष्यामि यत्पृष्टञ्च त्वयानघे।
यथा तुष्टिमवाप्स्यन्ति पद्मिनीप्रमुखाः स्त्रियः॥
शृणु देवि ! प्रवक्ष्यामि पद्मिनीतुष्टिसाधनम्।
येन येनोपचारेण सा तु प्रीता भवेत् ध्रुवम्!॥
सुखासने समासीनां तां वै पतिपरायणाम्।
धर्म्मेण वचसा धीमान् तोषयेच्चैव सादरम्।
मधुरेण च वाक्येन प्रीतिमुत्पादयेत् हृदि।
भोग्यं बहुविधं देयं रत्नालङ्कारमुत्तमम्॥
पानीयञ्च प्रदातव्यं तदा स्यात् परितोषिता॥
चित्राणी परमप्रीता महादेवि ! भवेत् यतः॥
तच्छृणुष्वैकमनोभूय यद् वक्ष्यामि समासतः।
वामपार्श्वे समासीनां चित्राणीं चित्रसुन्दरीम्।

प्रेमालापेन संभाष्य इतिहासादिकेन च ।
विश्वापयेच्च वशगां परितुष्यति सा ध्रुवम् ॥
मिष्टेन वचसा देवि ! नैव तुष्यति शङ्खिनी ।
रत्नेन तुष्येत् सा नूनं विविधाभरणेन च ॥
महार्घेण च वस्त्रेण प्रणयाभाषणेन वै ।
एतैः सदा भवेन्नारी शङ्खिनी तुष्टमानसा ॥
रत्नैर्व्वा भूषणैर्व्वापि हस्तिनी मिष्टभाषणैः ।
वसनेन च दिव्येन नैव तुष्येत् कदाचन ॥
सदा कदाचारपरा कुक्रियानिरता तथा ॥
भोजनैर्व्विपुलैश्चैव कुक्रियानुष्ठितैस्तथा ।
परितुष्यति नित्यं सा हस्तिनी क्रूरचारिणी ॥
इत्येतत् कथितं भद्रे ! रतिशास्त्ररहस्यकम् ।
यज्ज्ञात्वा स्युर्नराः सर्व्वे त्रिवर्गफलभागिनः ।

समाप्तमिदं रतिशास्त्रम् ।

Devi said : all you have said about the *Rati-sastra*, the only science on sexual union. Now, O Mahadeva ! tell me, O Great Soul ! if you have compassion on me, how these women are to be pleased.

Siva said : O Goddess ! of spotless purity let me answer your question touching the different methods of pleasing the four classes of woman.

How Padmini is to be pleased : Siva said : Hear, O Devi ! what I say as to how Padmini is to be pleased. She is the most loyally faithful consort of her husband, seated at ease, should be pleased with words of religion, and her mind should be gladdened, and caressed with endearing terms.

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She should also be provided with excellent gems, jewels, and other things of enjoyment and drinks also, this done she gets satisfied.

How chitrani is to be pleased: Siva said. Now I shall relate in short how chitrani is to be pleased full well. Hear this attentively, O Great Goddess Having her seated on the left side the husband is to please his Chitrani wife whose appearance has much the resemblance of a carefully painted beauty, with sweet talks and address of love to her by narrating charming tales from the history (the tales of antiquity), and by impressing it with the idea of his own subjection to her will. These are the certain ways of pleasing the Chitrani.

The means of pleasing the Sankhini.

Siva said, Sankhini is not to be pleased with any sweet words. She, gets pleased with jewels, diverse ornaments, valuable clothes and tales of love. These of course keep her up in spirit.

The methods of pleasing the mind of Hastini.

Siva said, A Hastini woman is never to be pleased with jewels, ornaments, fine dresses &c. She is not to derive any satisfaction from fine and sweet addreses of love. Her behaviours are marked with lustfulness. She loves always to be addicted to carnal enjoyments and debauched pleasures. A huge quantity of food being supplied to her and continually being engaged with her in the satiation of her those vile carnal pleasures, give her great delight and make her rest contented. Thus, I have carefully described to you the valuable *Ratisastra*, which being learnt and pondered upon, should guide all seekers after their own welfare to proceed accordingly.

FINISH.